

Library of the Theological Seminary,

PRINCETON, N. J.

Division.....*I*.....

Section.....*7*.....

Shelf.....

Number.....

THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JUNE, 1825.

ACCOUNT OF THE CONVERSION OF
TWO JEWISH RABBIES.

(Continued from page 48.)

IN resuming the narrative of the conversion of Rabbi Benjamin, it may not be unprofitable to recall the reader's attention to the interesting discussion which closed the former part of the history. The important question with the Rabbi, and that which caused him the greatest anxiety was, how he might approach God. He deeply felt his need of forgiveness, but was at a loss to conjecture, through what medium pardon could be obtained. He had given up his first idea, that the sacrifices which God had appointed to be offered up by his forefathers, were of themselves a real or sufficient atonement for sin, as the Almighty himself had declared otherwise in the fiftieth psalm, and in other passages of the Old Testament. But upon his second supposition, that these sacrifices were to be regarded as pledges of the divine forgiveness, he was at a loss to account for their discontinuance. If these tokens of the Almighty's forgiveness were so essential to the peace of his forefathers, doubtless (thought he) they must be equally necessary for the peace and comfort of the present

generation: the present situation of the Jewish people therefore, in relation to sacrifices, was inexplicable to him. His instructor had drawn the conclusion, that a third supposition remained; namely, that the sacrifices were typical, and that they had respect to some great and sufficient sacrifice, by virtue of which sin was to be forgiven.

In an abiding sense of his own unrighteousness, the mind of Benjamin, however, still seemed to ask the question, "Wherewith shall I come before the Lord?" He felt his need of pardon for his many transgressions, and he also felt his want of a righteousness better than his own, that he might approach God with acceptance. At one time he seemed to desire a mitigated law, under which he might be accepted of God on the ground of his imperfect obedience. But he was told, that the divine character could not thus be compromised to suit the notions of a sinful creature. He was reminded that man was created in the image of God, who required a perfect obedience—that Adam had sinned and lost this image, and, that God had in his mercy appointed another way by which His law might be fulfilled, and the divine justice for the breach of it might be satis-

fied—that having lost the image of holiness, he must not presume to draw nigh unto God, “in the filthy rags of his own righteousness.” He was reminded, that, according to the scriptures the very heavens are not clean in the sight of God; how much less then is man, who “drinketh down iniquity like water.” His instructor had further told him that, renouncing his own righteousness, he himself had learnt to bow the knee and say, “In the Lord Jesus Christ have I righteousness and strength.” The heart of the Rabbi became affected, he wept, and he went away overpowered, and absorbed in thought. The good impression thus made, did not, however, leave him, and he also, like his instructor, was at length led to submit himself to Him to whom every knee must bow, and every tongue shall confess.

But we must pursue the narrative before us.

In a subsequent conversation (says our venerable author) Rabbi Benjamin enquired of me, whether a man’s painful sufferings, when he was tried in the furnace of affliction, were not an atonement for sin? I shewed him that this was impossible, and that tears and lamentations continued for months, and even the horrors of death itself, were all insufficient to take away the load of guilt, which increases continually through life. But, replied he, “Will not purgatory in the next world be the means of cleansing a man from his pollution in this?” I answered that the existence of a purgatory could in no wise be proved from scripture, but that even if he thought it could, I should still be able to point out to him another and a far

more effectual remedy, by means of which a man here on earth could attain so happy a state, that at his last hour he might lay down his head in peace. “How is it possible,” exclaimed the Rabbi, “for a man to be reconciled to God, if purgatory will not suffice to restore him to his favour?” “He must be reconciled, (was my answer) unhappy son of Abraham, who art still ignorant of this—he must be reconciled by that King whose kingdom is not of this world; by the Son of David, the Just One, who justifies many; by the mighty God manifest in the flesh; by that Shiloh, who is the desire of the nations; by Him who is the conqueror, and by whose stripes we are healed; by the King Messiah, who makes an end of sin, makes reconciliation for iniquity, and brings in everlasting righteousness; who is the Judge and the Ruler of Israel, the true and only Shepherd, and who is the Angel of the covenant that cometh suddenly to his temple. Since He made his appearance upon earth, Israel has wanted no ephod, no sacrifice, no altar, no high-priest; all the types have been fulfilled in Him, their great antitype; and all the shadows have been realized in Him who is the real substance of them. Whatever things are necessary for salvation have been made up to us in Jesus Christ, who is the Lord Our Righteousness.” I added much more to the same effect; it seemed to touch his heart, and he became more and more softened, so that it appeared manifest that the Holy Spirit was effectually exerting his divine influence in removing the veil which had hitherto obscured the spiritual vision of this son of Abraham. At length, starting up

from his seat he exclaimed, "No: I no longer find rest for my soul in Judaism."

The human heart, however, resists to the last moment ere it will surrender itself entirely to the Lord; and thus when we met again I found that a host of new doubts had assailed him. He doubted whether Jesus were indeed the Person who had been promised to Israel as their King, their Priest, and their Prophet. I succeeded, however, in removing his difficulties. On this occasion, for the first time, he displayed a considerable knowledge of the "New Testament," but still he said nothing of his having formerly embraced Christianity. His doubts referred chiefly to the mystery of our Lord's humiliation, and the human nature which he assumed; these were to him great stumbling-blocks. On my part, I endeavoured to shew him that his doubts and his unbelief concerning our Lord's humiliation, originated in the secret pride of his own heart. He seemed at length himself to be aware, that this was the true cause of his reluctance to believe; and the Spirit of God appeared to convince him that the greater part of his objections emanated from this corrupt source; for he suddenly, without uttering another word put into his pocket a paper, on which he had written down all his other objections, and went away. After this, when I saw him, he was more composed, and appeared more serious. But he caused me fresh anxiety, by informing me one day, that he was determined to go in search of his friend, to whom he had given a solemn promise, that if he ever found out the truth he would hasten to communicate it to him. He said he was satisfied he had now

found the truth, and therefore he felt bound to go after his friend and fulfil the promise he had made him. Though I could not but rejoice at the Rabbi's declaration that he was satisfied he had found the truth, yet I could not help suspecting that he was making a pretence for leaving the town, that he might escape the voice of conviction; and therefore I spoke earnestly to his conscience that he should not attempt to withdraw himself from the operations of the Spirit of God, who from motives of love was now drawing him to his Saviour; and I remarked that if he thus withdrew himself from the teaching of the Spirit of God he might be visited in wrath and not in mercy; and that if he indeed felt the arrows in his soul, it were vain to think of escaping from them by deserting his present situation. And as for his friend, I added, "The Lord is as near to him, as he is to you." But my remonstrances were ineffectual to prevail upon him to give up his design. He assured me that his determination arose purely from a most sincere conviction, that he ought not to break his engagement with his friend, and from a strong desire to lead him to a rest for his soul. He set out upon his journey, and my earnest prayers for his safety and preservation went with him. To my inexpressible joy I received a letter from him a week afterwards, in which he assured me that he prayed to the Messiah; and in about a month's time he returned to me, and told me that he had not been able to meet with his friend Moses, but he said that his conscience was relieved, as he had fulfilled the engagement he had made. He then requested me to instruct him regularly in the doctrines of the Christian

religion; to which I readily acceded.

His greatest difficulties now arose from his misconception of the doctrine of free grace, which seemed to him to lead to licentiousness of life; but I told him plainly at the very outset, that the *doctrine* of the Protestant Church might be much more easily defended than the *lives* of many of her members, and I pointed out to him the severe judgments which awaited those, who turn this precious jewel of the Church to their own destruction. And now I had a lively hope that the Lord had brought unto himself a new disciple from amongst his own peculiar people; and I exhorted my young friend not to delay his public profession of Christianity, which he promised. But as it often pleases the Lord to deprive us apparently of our hope ere he grants the blessing we desire, so it happened in this instance.

When Benjamin left me to seek his friend, it had become a doubt with me whether the Lord would assign unto me the honour of leading this lost one of the house of Israel unto the truth; but now I seemed so nearly to have accomplished the object, that I had already offered up my thanksgiving to the Lord for his gracious blessing upon my labours. At this juncture Benjamin came to me and informed me, that a new rabbi had arrived from Dettingen, adding, that he wished I would go to the synagogue on the day on which he performed service, and hold a disputation with him on Judaism. And he said he wished to await the result of this discussion ere he became a member of the Christian Church. I was much alarmed at this new delay. It seemed to me

a thing of his own invention, and as if he wanted to make his conviction of the truth dependant upon my skill in a dispute. And I was quite aware how easily points might arise in the course of such a discussion, which might occasion new doubts and perplexities in the mind of such a novice. But Benjamin was not to be turned aside from this favourite project. I was compelled to submit, and under the full impression that it was the appointment of Providence, I implored the strength of Him whose strength is made perfect in weakness, that he would be near me, and grant me his assistance whilst I was fighting his battle. And, indeed, humanly speaking, I was not without alarm, when I learned that the Jews were every where spreading the report, that I was going to attend their synagogue to dispute with the rabbi from Dettingen; and that the rabbi had already boasted that he would silence me, and had prepared the Jews to expect a triumph over Christianity.

The 25th day of February, 1758, was the day fixed for the important trial; when my conviction and experience were to be made the means of correcting the errors of this wandering son of Israel. In tears, before the Lord, I humbly and fervently implored him not to suffer his own holy name, and the name of his son Jesus, to come into contempt through, my failure. How differently does the Christian warrior, divested of all confidence in his own strength, enter upon the spiritual fight, from that man who is left to depend solely on his own skill! The Christian soldier prepares for the battle by prostrating himself in humility before his

Lord, and he resigns even the wish to conquer, should this be contrary to his Master's will. If he prays for victory, it is because it is the cause of God, and not his own. In this frame of mind I went to attend the meeting, and I had scarcely entered the synagogue, when a large company of Christians came in to witness the spectacle. I sat quietly down without interrupting the rabbi, who was engaged in reading the Scripture appointed for that day's service. I had, in the mean time, some conversation with a very aged Jew concerning purgatory, during which, I observed rabbi Benjamin with the veil on his head, (which the Jews wear when the law is read,) apparently much agitated, and praying by himself, with his face turned to the wall. The old Jew with whom I conversed, uttered the most absurd opinions on the nature of repentance; and I expressed to him the concern I felt on his account, that being so near his end, he should entertain such erroneous notions upon a matter of such infinite importance to him. My words seemed to make an impression, for he became so uneasy that he called to Benjamin to assist him. But Benjamin answered that I must first address myself to him before he could join in the argument. The old Jew then left the synagogue hastily, and I was afterwards informed that during the whole night he could not sleep from agitation.

Having again conversed for a short time with another rabbi, I ascended the place from which the Torah is read, that I might enter upon the proposed discussion with the rabbi of Dettingen. But he could do nothing more than evade my arguments; and then rabbi

Benjamin joined with him in the debate, and the discussion became animated. When we turned to the sixth verse of the ninth chapter of Isaiah, "Unto us a Child is born, unto us a Son is given," &c., how can these words, asked my opponents, be applied to Jesus? How can Jesus be called the Mighty God, when he was crucified with the utmost ignominy? How can Jesus be called the Everlasting Father, when he was cut off and was hanged on a tree in the spring of life? I then took up the argument and said, "Hearken now to me. Consider all the names separately which are given to that Child—Wonderful! Counsellor! the Mighty God! the Everlasting Father! the Prince of Peace!—try then to apply them to any one of your kings; to Ahaz, or to Hezekiah, or any other. Ask yourselves whether the sacred person could have given such titles to any one of these? Consider whether they could even be applicable to David, or to Moses, or any of the prophets, who stood so much higher than Ahaz or Hezekiah? Consider again these glorious titles, and ask yourselves whether they are not far more applicable to the Messiah than to any mere human person whatever? Is it not the Messiah who is the promised seed of the woman to bruise the serpent's head? the Shiloh to whom all the nations will gather? the Son of the Almighty God, whom we must kiss, lest he be angry? the King of Glory, and the Angel of the Covenant, who cometh to his temple? Now those glorious titles which are given by Isaiah to the Child, are they not due to the Messiah, whom we Christians acknowledge to have come?" Rabbi Selig re-

plied, "How so? Would not the Jews, the holy nation from whom the Messiah was to proceed, would not they have known him, if he had actually appeared among them?" Upon this all was silence, and the most earnest attention prevailed throughout the synagogue, as they waited my reply. I told them that the Jews did not believe, and *would* not believe, and therefore that they did not know Him. Rabbi Selig answered, "Are not the Jews called a wise and understanding people; (Deut. iv. 6;) why should they have ceased to be wise?" "No; (replied I;) they are without wisdom and understanding; and Isaiah foretold their unbelief when he said, 'Who hath believed our report,' &c. Rabbi Selig observed, "Has not the Almighty made known his ways to the Jew, as it is written, Ps. ciii. 7, 'He made known his ways to Moses,' &c.? are they then, contrary to this Scripture, to be considered as an erring, unbelieving people? Does not the prophet Isaiah, in the same chapter to which you have referred, speak of Israel as God's servant? The Jews, it is true, are now a despised and rejected people, 'full of sorrows, and acquainted with grief,' but at the time appointed they will be exalted. They now bear patiently the pain inflicted upon them for the sake of the only true God; but when the time of their tribulation shall be accomplished, their enemies will say, 'But we like sheep have gone astray, but with their sufferings and stripes we are healed.'" Now was come the time for me to preach to Israel from that prophecy which so clearly speaks of the person and sufferings of the Messiah. I took the words of the prophet

for my text; and as the whole congregation waited in silent suspense, I read slowly every verse in the liiid chapter of Isaiah, and explained its meaning as I went on. Having finished, I turned to the Jews, and spoke thus, "Can you really think that the Lamb here spoken of as dumb before its shearers, not opening its mouth, that he who is here declared as willingly bearing the sins of his enemies; that this can be a type of you Jews? Of you, who in your synagogues revile and curse the Gentiles? No; we have never seen the Jew, in a spirit of meekness and humility, taking upon himself the transgressions of the world? It is not you who pour out your soul unto death, and therefore shall see of the travail of your soul and be satisfied. It is not you whom the prophet speaks of, and this your own consciences must bear you witness at this very hour. But I know of One who did not love his life unto the death; who, when he was reviled, reviled not again; who was like a sheep dumb before his shearers; and who suffered himself to be led as a lamb to the slaughter. I know of One who was made a propitiation for the sins of his people, yea, for the whole world; and who, when he poured out his soul unto death, offered up the prayer, 'Father, forgive them, for they know not what they do.' He has also been exalted on high, because he gave his life a ransom for many; and who shall declare his generation? But now he justifies many; he sees of the travail of his soul, and is satisfied. This is Jesus of Nazareth, the Son of the ever blessed God! But the veil of Moses, of which your lesson for this day speaks, hangs over your

eyes, and this veil prevents your beholding the Lamb of God—your Brother and your King—your High-priest—the Prophet raised up unto you from among your own brethren—your Redeemer, and your Advocate with God.” A deep silence prevailed during this my testimony to the name of Jesus, in a place where he was wont to be blasphemed. One looked at the other in amazement, and Rabbi Selig gazed on me with despair. Suddenly, however, he took the covering from his head, and placed it on the chair of the reader, and said, in a firm voice, “I then will put away the veil of Moses, for I am truly convinced in my heart, and here with my tongue will I confess that Jesus of Nazareth is the King Messiah—the Lamb of God, and my Redeemer.” The feelings of holy awe and reverence with which I heard this extraordinary confession, are not to be described; but I felt with additional force, that Jesus is the Lord indeed! Overpowered by my feelings, I exclaimed, with a loud voice, “Yes! yes! indeed, Jesus Christ is God!” The rest of the Jews stood speechless, and like dead men, whilst the eyes of every Christian present glistened with tears of joy. Rabbi Selig shook with the violence of his agitation; he took off his hat, smote his breast, and exclaimed, with his eyes lifted up to heaven, “Jesus! Lord! Messiah! thou slaughtered Lamb! be merciful unto me a sinner; forgive me that I have blasphemed thy name. Thou knowest me, and the designs of my heart. I will no longer deny thee before men, lest thou shouldst deny me before thy heavenly Father!” We were deeply affected at these words: on my own soul

they produced a most delightful impression, and a holy joy filled my inner man.

Benjamin now opened his tunic where the tassels were suspended, and tore them, with these words: “As a token that I now believe in Jesus Christ, I this day throw away the *zezim*, and to-morrow I will keep holy that day on which Jesus Christ rose from the dead.” He then grasped my hand, and said, “Disciple of the Messiah, I entreat you as the pastor of my soul, to take me now under your protection, and to conduct me to Jesus Christ.” I replied in the Hebrew words of the Scripture, “Ho! every one that thirsteth, come ye to the waters.” Benjamin then left the chair of the reader, and all the Christians present offered up their praises to the Almighty for the great work he had done, whilst the Jews stood petrified, unable to utter even a word. On bidding adieu to his brethren, Benjamin addressed them in these words: “May God, by his holy Spirit, enlighten you all, to know Jesus Christ as the Messiah;” then taking my hand, he left the synagogue, as the disciple of that Saviour, whom, with his blind brethren, he had once mocked and scoffed at. Amongst the crowd who stood without, we met an aged Jewess, who had left the synagogue during the discussion; she saluted us as we passed, and Benjamin thus addressed her, “May the God of Israel enlighten you, that you also may know Jesus to be the Messiah.”

The new follower of Jesus Christ had now become my spiritual son, and he became so on the very day twelvemonth that my son, according to the flesh, had entered into the assembly of the just made per-

fect. Several Christian friends met at my house, and we all united in prayer, that he might be endued with strength from above, to become a faithful disciple of Christ. As for myself, I was constrained to retire, to pour out my heart in secret before the Lord, and to bless his holy name for making his strength perfect in weakness. I then invited my new friend to unite with me in praise and thanksgiving for the mercy the Lord had shewn him, and to pray for the out-pouring of the Holy Spirit upon him, to support him in his Christian life. As I proceeded in my prayer, he suddenly turned pale, and fainted: supposing this to arise from the agitation of his mind, produced by the scene we had lately passed through, I offered him a cordial to cheer him. But trembling and sobbing, he took from his pocket a large packet, containing the proofs of his former baptism, and sinking down, he exclaimed, in a voice of despondency, "May the Lord reward you for all the love and the kindness you have shewn to a wretched Jew, who has already been baptized, and who afterwards turned Jew again." I was astonished at what I heard, and could not refrain from saying, as I attempted to raise him up from the ground, that surely he was a great sinner. He entreated me, with many tears, not to withdraw from him the love I had hitherto shewn him, on account of this great sin; adding, that besides the depravity of his own heart, the want of proper instruction in Christianity—the unholy lives of many members of the Christian Church—and even of some of those very persons who had been his instructors in Christianity, had

contributed much to his apostacy. I assured him if his repentance were sincere, that not only I could forgive him, but that God also would pardon him; at which he became greatly affected; for he had much feared that he should lose the love and confidence of all true Christians, if they found that he had been an apostate from the Christian faith. It was not considered necessary to re-baptize him; but after due preparation, he was admitted to the holy sacrament, and the prayers of the congregation which then ascended up to God for a blessing upon this new member added to his Church, received an answer from on high; for through the grace and mercy of his heavenly Father, this Christian child of Israel kept stedfast to the end.

A. Y.

(To be continued.)

LETTER OF RABBI CROOLL TO
THE REV. Z.

Sir,

YOUR remarks on my paper in the Expositor for November, page 444, I have read and considered; but, my good Sir, I did not expect excuses of this kind, but an answer, or part of an answer. Instead of this you say, "The rabbi goes into a large field of unfulfilled prophecy;" and further you say, "It has always appeared to me that the word of prophecy was not given us that it might be understood before its fulfilment." You say again, "I feel it necessary to decline the examination of the rabbi's views in a more particular manner." Allow me to state my opinion on your remarks, which I consider by no means correct. You will acknowledge, as every man of learning must, that the

Revelation of St. John is obscure with dark and hard sayings; and no man is able to explain even a part of it; yet you found no difficulty in expounding the whole book of Revelation. But Ezekiel, or that part of Ezekiel which I mentioned in my paper of November, is plain as the palm of your hand, clear as the sun, pure as the firmament; it has no need of comment: and still you say that it is a large field of unfulfilled prophecy, and not to be known until it is fulfilled!!!

You know that we are commanded to speak truth. Now I would ask you, Why should you not do so? But I am not ignorant of your motive. I know that neither you nor any one can explain it otherwise than I did: for I gave the true meaning. Now to prove this, if I am wrong, let me see your interpretation, or whether you are able to explain it.

I shall now come to another part of your paper, page 445. "Rabbi Crooll thinks that the ancient Jewish priesthood, and the sacrifices, and the ritual of the ceremonial law, will be established under the third temple. These things have all passed away."

Answer.

We Jews make no difference in the commandments, which God was pleased to give to our forefathers, by the hand of his faithful servant Moses. All the commandments of God are equal with us, because each is the word of God. You may call them by whatever names you like. But my belief is, that the whole law of Moses will be in full power in the time of the third temple, as it was in the time of the first temple. Heaven and earth, and all that exist in them, may sooner pass away

than even one word of God pass away. The description of the last chapters of Ezekiel must prove that the law of Moses is perpetual, and the prince Ezekiel speaks of, is surely the Messiah who is yet to come.

As concerning the priesthood, which you say is all passed away and ceased. Concerning this point, I would ask of you to explain to me the following passage: "And he shall have it, and his seed after him, even the covenant of an everlasting priesthood." Numbers xxv. 13. You will acknowledge that this passage is the word of God; but you say that the word of God is not true, by saying that the priesthood is passed away, when the word of God declares that it is to be an everlasting priesthood. I say again that the priesthood of Ezekiel is to be established again after the restoration of Israel.

We are able also to produce another passage, to shew that the priesthood will be restored to the seed of Aaron. When the Jews returned to their own land from the Babylonish captivity, each family was examined as to its genealogy, and many could not prove it clearly. This was the case with many of the priests: these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha (Nehemiah) said unto them, that they should not eat of the most holy things, till there stood up a priest with the Urim and Thummim. Nehemiah vii. 64, 65.

When king Solomon built the temple, he at the same time built also a secret place for the concealment of the ark of the covenant,

before the temple should be destroyed; for it was known in Israel from the time of Moses, that both temples would be destroyed. Now with the ark was concealed also the Urim and Thummim, the holy oil, the pot of manna, the staff of Aaron, and many more things. The ark was concealed by king Josiah. See 2 Chronicles xxxv. 3.

The priests of Nehemiah were considered as no priests, because they could not prove their genealogy; therefore he told them, ye my brethren are not able to be any more priests with us; but after the restoration of Israel, when the priesthood shall be restored to the seed of Aaron; at that time, the ark of the covenant will be also restored: then the priest will inquire of the Urim and Thummim; and by that means ye will be restored to your ancient offices, but not before.

Another part of yours we will take notice of. "I have been used to consider the first temple the Jewish church, the second temple the Christian church, and the third, the Millennial church."

Answer.

I have been used to consider the first temple as a type of Abraham, or Abraham was a type of the temple; for in that age, Abraham was the man who proclaimed the glory of God in a dark world. He was then the great luminary; so was also the first temple, the great luminary, in which God dwelt between the cherubim. Isaac was the type of the second temple; he became blind; therefore he was called a dark tabernacle; even so was the second temple: it was a dark house, because the glory of God did not return unto it. Jacob was the type of the third tem-

ple; the greater part of his life was sorrow and trouble, but at last he was happy;—and even so will it be with his children—a life of long captivity, sorrow, and trouble, but in the time of the third temple, all happiness shall attend them. Therefore, the third temple is always called in scripture, the house of Jacob, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." Isaiah ii. 3. The same it is in Micah iv. 2. And whenever the restoration is mentioned, Jacob is mentioned also. "And they shall dwell in the land that I gave unto Jacob my servant." Ezekiel xxxvii. 25. The same in chap. xxxix. 25; Jeremiah xxx.

Now, my good Sir, here are two witnesses that the third temple will not be called the millennial church, but will be called the house of Jacob.

The conclusion of this epistle is, if you, or some other gentlemen of your Society, do not answer my paper of last November, I shall be fully convinced that the Jewish law is perpetual; and therefore you could find no answer upon the last eight chapters of Ezekiel.

I shall set before you another prophecy. It is very short, and contains only one single verse; but my opinion is already formed, that you will call this also a field of unfulfilled prophecy. "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore." Psalm xviii. 50.

You will allow that the Messiah will be a son of David: let us now both of us examine this short prediction. Here is a promise to

the house of David, that God will shew mercy to the seed of David, even for ever. We know that he who stands in need of the mercy of God, can be no more than a mortal man. The question therefore will be, Is not your Messiah, according to your opinion, also included among the seed of David? Mark the prediction: "The seed," in which there is not made any distinction between one son of David and another. What must follow? that the person of the Messiah is subjected also to the mercy of God. How then can he be more than a mortal man? surely and certainly no more than any other man.

May it be the will of Him who created all things, to grant us wisdom, that all of us may find the real truth, and by it find everlasting happiness.

CROOLL.

Cambridge, Dec. 30, 5585.

LETTER FROM Z. TO RABBI CROOLL.

To the Rabbi Crooll,

THE letter you have addressed to me, through the Editors of the Expositor, like your letter in the Expositor of November last, instead of discussing the truth of Christianity, dwells chiefly upon subordinate points. Many of your statements might be conceded, without affecting the general question; but as they relate to prophecy which is unfulfilled, they do not appear to me to be proper subjects of controversial discussion, as I have already said. I trust, however, I may be permitted, through the medium of the Jewish Expositor, to advert to the following points, for the purpose of explanation.

1st. In reply to my assertion, that the Jewish priesthood and the Jewish ceremonial ritual had passed

away, you maintain that the latter chapters of the prophet Ezekiel declare that these things will all be restored under the third temple. I rejoice that the prophet, in those chapters, speaks of the priesthood according to the order of Melchizedek, not of the Jewish priesthood according to the order of Aaron; for the prophet makes no mention of Aaron. The Prince of whom the prophet speaks, and whom I agree with you in considering to be Messiah, is described as preparing the sin-offering, and the meat-offering, and the burnt-offering, and the peace offerings, to make reconciliation for the house of Israel, Ezek. xlv. 17. And the priests, the Levites, which be of the seed of Zadok, Ezek. xliii. 19, are to come near to the Lord God to minister unto him, and shall stand before him to offer unto him the fat and the blood. Ezek. xlv. 15. This appears to differ from the former priesthood and ritual. The priesthood, according to the order of Melchizedek, remains yet to be made manifest; for Jehovah hath sworn to Adonai, (who is Messiah), that he shall be a priest for ever, after the order of Melchizedek. Ps. lxx. And in that day, there will doubtless be established a ceremonial and a ritual adapted to that dispensation; and the priesthood of Aaron, instead of being renewed, (as you expect) will be replaced by better things.

2d. You mistake me if you suppose I maintain, that the third temple will be called the millennial church. I merely used the term to designate the state of things which will be introduced when Messiah comes in glory. He who has already been manifested as "a light to lighten the Gentiles," must at his second coming, be made known as "the glory of his people

Israel." And whether the third temple under his reign will be called the house of Jacob, (as you contend,) or the new Jerusalem, as in the book of Revelations, or *יְהוָה שֹׁמֵר*, according to Ezek. xlvi. 35, I agree with you in thinking that, according to the Scriptures, it appears that the children of Israel will have pre-eminence therein.

3dly. You insist that the priesthood of Aaron cannot pass away, as it is declared to be an everlasting priesthood. Your observation depends on the signification of the word *עוֹלָם*, rendered in our translation, everlasting. In the Expositor for April, 1824, p. 140, to which I beg to refer you, it is shewn that this word does not necessarily mean everlasting, but that it is continually used to signify a definite and an appointed time; and I consider it to be used in that sense as applied to the priesthood of Aaron.

4thly. In regard to the hiding of the ark of the covenant, with the Urim and Thummim, and other things, that they may be again brought forth under the third temple, I reply that I can find no Scripture authority for the statement; and that 2 Chr. xxxv. 3, to which you refer, has nothing to do with the subject.

5thly. You object to the divinity of Messiah, in opposition to the statements in your letter, printed in the Expositor for August, 1824, p. 289, wherein you observed that the God of Israel is the true Messiah. I reply that he, the Lord Jesus Christ, was, and is He, in whom dwelt "all the fulness of the Godhead bodily." He was born into the world, and came in the flesh as man, being Immanuel, God with us. But Isaiah speaks of him as I before remarked,

calling him "the Mighty God, the Everlasting Father, and the Prince of Peace." He is God, therefore, and he is also man: He is "the root, and the offspring of David;" and as the federal head of his church by the appointment of the Father; he is the object of that loving kindness or mercy, of which the Psalmist speaks in the Psalm you refer to: but in his divine nature, he is "over all, God blessed for ever." Rom. ix. 5.

6thly. You conclude, that your letter of Nov. last is not answered. I remind you, that every part of it, which in any degree bears upon the question between us, viz. the truth of Christianity, has been fully answered.

I am your's in Christian kindness,
Z.

ON THE JEWISH CABALA, AND THE
SECT OF THE SABATEANS.

Gentlemen,

The subject of Jewish literature, and of Jewish sects, must surely be interesting to all who seek for the conversion of the ancient people of God. Permit me in this paper to offer you a few observations relative to the history of the Cabala, and of that sect which appears most particularly to cultivate it.

The Cabala may be viewed partly as a science, comprehending certain mystical delineations of the perfections of the Deity, and their supposed manifestations; and partly as an art, professing to discover concealed meanings hidden under the Hebrew text of Scripture.

This it does, either by affixing mystical significations to the Hebrew letters, by calculating their numerical value, or by altering their present position.

The origin of this science and art is involved in much obscurity:

the following fabulous account of it has been propagated:—

Simeon Jochaides, it is said, having, with his son, fled from Titus, and being hidden in a cave, was favoured with the appearance and instructions of the prophet Elias, and with miraculous assistance from heaven, whence he was enabled to compose a book, which was called the *Zohar*. But of the publication of such book, I believe there is no authentic testimony whatever.

The Talmud, says Basnage, though it contains some hints like the cabalistic doctrine, yet is in its contents very different from its obscure principles. The *Zohar*, therefore, was subsequent to the Talmud.

The first certain cabalistic writing which we hear of is the work of Hay, who, in the 10th century, was the last head of one of the eastern academies. From hence, I conceive, we may be led to this conclusion, that the Jewish rabbins in the eastern academies, interdicted by the Talmud from the usual calculations, began to cultivate a system, which on other grounds enabled them to calculate futurities, and being furnished by the Chaldean theology with new principles for the purpose, gradually matured what is now their Cabala.

After the eastern schools were shut up, and the learned Jews were obliged to seek refuge in the west, they brought with them, we may suppose, their cabalistic books. In the 12th century, says Basnage, the *Zohar* first appeared. The pure rabbinists of the west endeavoured, however, at that time, to stop the progress of the system. Aben Ezra declared, “that that method of interpreting Scripture was not certain, and that if we

respected the Cabala of the ancients, yet we ought not to add new explications to them, nor prostitute the Scripture to the caprices of human wit.”*

In the 17th century, Meir, a Jew, one of the most famous cabalists of the time, embraced Christianity; and when he sought to defend his new faith in arguing with the Jews, he contended that all its fundamental doctrines were to be found in the first word of the Bible. That the Hebrew word, *Bereschit*, contained a revelation of the Son of God, he proved by a new division of the word, viz. *Bar-aschit*, he has placed the Son; and, in the same manner, proceeded to deduce other doctrines; following in this, the method of those which were before him, and who, by another separation of the letters, *berith-eash*, found in the same word, covenant of fire.

In the same century, in the beginning of the reign of Charles II. of England, when a general expectation prevailed through Turkey, that the restoration of the Jews was nigh, we have an instance to shew with what facility calculations can be formed from the Cabala, to direct the prophecies to any desired period. The rabbins of that time were able to find, by calculating the letters of a word in the eighth verse of the thirty-fourth chapter of Isaiah, † that the year of recompence would fall on A. D. 1666, and that some great change was then to be expected.

Sabbatai Sevi, a Jew of Smyrna, taking advantage of the general expectation in the year 1666, proclaimed himself Messiah and King, and had many followers. The sect

* Basnage, book vii. chap. 8.

† שלום, 426, i. e. (adding the childrens) A. M. 5426, or A. D. 1666.

of which he was the founder, continued for a certain period after his death, and then declined towards the beginning of the last century. But being again revived in the year 1792, under Frank, a descendant of the founder, and obtaining a fixed settlement at Offenbach, in Germany, it has continued to grow to the present time. This people are zealously attached to the study of the Cabala, with a view to the predicting of future events. They appear to be indifferent about the forms of religion, and could easily call themselves Christians. The late Frank and his family, and other members of the sect, went to mass, and kept the festivals of the Romish Church; others frequented the Protestant service, and some did not attend any. They are called Subsuids, and believe Sabbatai Sevi to be their Messiah, (as stated by a Polish Jew D.B. in the *Expositor* of the present year, p. 113.) They teach repentance, and they endeavour after inward purity, and according to their own expression,

to raise the spirit more and more above the flesh, but they will not admit the necessity of an atonement.

For further particulars of this sect, and of Sabbatai Sevi, their founder, see *Jewish Expositor*, vol. iv. pp. 31 and 76. *Jewish Repository*, vol. i. p. 547. *Kidder on the Messiah*, and *Basnage*, book vii. chap. 22 and 34.

While we must on the one hand attend to and lament the enthusiasm of this sect, and observe the words of our Lord there fulfilled, "that false Christs and false prophets shall arise," we have on the other hand, with devout thankfulness to survey the numbers of Jews who are employed in perusing the pure text of God's word, and that not in the ancient Scriptures only, but also in the New Testament, on which we may trust the blessing of the Almighty will descend; so that, sooner or later, that word shall be found unto many, "the power of God unto salvation."

Glendoven, March 15, 1825. I. S.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

LETTER FROM REV. ALEX. M'CAUL.

THE following letter from the Rev. Alexander M'Caul, dated Warsaw, 24th Dec. last, and the account of the conversion of a young Israelite which accompanied it, will, we doubt not, be interesting to our readers.

I send you an interesting account of a very extraordinary young man, whose talent and turn of mind have been a matter of no small astonishment to us all. He appears to have nothing in common with the Jews, and must be considered as an unique amongst Christians. This may

be discovered by perusing the annexed narrative, but still more evidently seen by conversing with him.

Concerning the state of affairs here, I have to observe, that lately the number of Jews attending the church has considerably decreased. Sometimes so few as three, at other times six, nine, &c. The 25th and 26th of December there were more. On the former day there were at least 20 Jews and Jewesses. The number of visitors has also considerably decreased; this we attribute partly to the state of the weather. But still we have no reason to complain; indeed, since the beginning of the year, we have been visited by a considerable number of Jews, as the journal at the end of the month will shew.

On Sunday the 26th, after the Ger-

man service, a young Jew, a student of law, came up to me, and begged permission to visit us.

On the 27th, another, named M. B. from P. called, and said that he had long desired to visit us, but had been prevented by some Jews, who formerly lived in our neighbourhood; but that now nothing should hinder him, as he much wished to become a Christian. He seemed to be in earnest, so Reichardt took the opportunity of explaining to him what religion is, and the importance of the Word of God. He pointed out to him several prophecies, and at his request lent him a New Testament. This evening, the young student of law came, accompanied by a friend, a student of medicine. They had both read the Old and New Testaments, and wished some explanation of the doctrine of the Trinity. Wermelskirk told them, that acquaintance with some truths contained in the Bible must be previously made, before any one can receive this important and mysterious doctrine. However, as they pressed the point, he explained the doctrine as well as he was able, beginning, as they wished, by shewing the difference between the Spirit of God, that of man, and that of beast. Having ended this matter, they proposed the explanation of Mark xiii. 32, "Of that day and hour knoweth no man, neither the Son, but the Father." They listened attentively, and made candid objections; indeed they shewed, by their whole conduct, that they were desirous of knowing the truth. Reichardt asked the law student, whether he believed the Bible to be of divine origin. This he affirmed, but with the limitation, that he was obliged to receive many things in a peculiar way; and as for the law, he thought mankind might as well follow the law of nature and be happy. R. now shewed him the insufficiency of unassisted human reason, and the necessity of revelation. The Jew then returned to the difficulty of Mark xiii. 32, arguing in this manner, "We believe that Messiah being God, must put on human nature; but if Christ be the Messiah, how is it that he could not

know all things, as in the Messiah that which thinks and acts is his Godhead." Reichardt replied, "If your premises were true, the conclusion would be plain, but they are not so. That which thinks in the Messiah is his soul, as otherwise he would not be a man like us, as Isaiah asserts liii. 9, &c. and Christ himself, also in Matt. xxvi. 38. Now this soul which thinks and acts may and must be finite. This may be sufficient; for how his Godhead and manhood are united we cannot know, as it is above reason." The next question was, How could God, who is a spirit, reveal himself to man? This, R. answered to their satisfaction. When going away, R. asked them how long they had been enquiring. They answered, "About four months; and during that time we have had frequent opportunities of shewing to other Israelites those passages which are thought to be very remarkable." They said they would come again if we would allow it.

Dec. 28.—Becker being at the Rev. Mr. L——'s, related to him the state of the mission, and the several baptisms which had taken place, when Mr. L. directed his attention to a person in his room, a German Jew, who wished to be baptized, and whom he had intended to send to us. This person now accompanied B. home, and heard from him that a real change of heart was necessary in order to be saved, and not a mere change of name. Mr. M'Caul asked him what were his reasons for preferring Christianity.

J. I find better morality in the Christian religion.

M'C. In what light do you view Moses?

J. I have been accustomed to consider him a great general, and a wise man.

M'C. What reasons have you for doing so?

J. I heard other people say so. (It appeared subsequently that these persons were his schoolmasters, nominal ministers of Christ.)

M'C. You thought then that the books of Moses were a fiction?

J. Yes.

M'C. Well then, be good enough to prove that they are so. This he could not attempt to do, having only heard these opinions from others, as is the case with most of those persons calling themselves enlightened. M'C. now shewed him the impossibility of a forgery, breaking the proofs into questions, which the Jew himself answered. As he was a man of some education, he was able to comprehend the proofs; but we know of no more difficult task than to prove, to an ignorant infidel Jew, the genuineness and authenticity of the sacred books.

The account alluded to, of the conversion of a young Israelite, is written by Mr. John Christian Reichardt, who left England last summer with Mr. Wermelskirk; and it may be considered as detailing the first-fruits of his missionary labours among the Jewish nation; it is as follows:—

On a Saturday evening, shortly after my arrival in Warsaw, a young Polish Jew came to visit the missionaries. His dress and the gravity of his countenance, and his general appearance were very striking; but from the simple and yet intelligent answers which he gave us, we could not but consider him a sincere and a promising young man. He declared at once that he wished to become a Christian; and the following conversation took place between us:

I. Why do you wish to leave the Jews and become a Christian?

Jew. I do not like the Jews, and cannot live longer among them.

I. Why do you not like them?

Jew. They are so very bad.

I. Indeed! I would advise you then to become better than the other Jews, and set them a good example.

Jew. I cannot.

I. Why?

Jew. When I am amongst them, I must follow them in what they do, and what they do is bad.

I. What is there particularly that you consider bad?

Jew. They are not pious, they do not love God, and they do not believe in the Messiah.

I. Not believe in Messiah?

Jew. No, for they say, Messiah is to come, but I believe he is come already.

I. You are right; but though you may wish to leave the Jews, you must not hate, but love them, otherwise you cannot be a Christian; for Christ says, we must love even our enemies.

This doctrine seemed strange to him, and he looked at me for some time with astonishment. I then pointed out to him some other passages in the Old and New Testament to this effect: and at length I said to him, If you have really a desire to learn and know who and what Messiah is, read the Old and New Testament; and whenever you have time, you may call and we will speak together about Messiah. He then left me, appearing much pleased and satisfied at my promise to speak with him of Messiah. I related to Mr. M'Caul the circumstance of this young Israelite, and learnt that he had been several times with Mr. M'Caul, who, notwithstanding, in his outward appearance, he at times seemed stupid, considered him a very original shrewd lad. Mr. M'Caul added, that some learned Jews were speaking highly of the Jewish nation, as believing in one God, and the youth had coldly remarked, "No, they are idolaters." What? cried the Jews. "Yes, yes, (said he) the rabbies are their gods; they honour and regard them more than God himself, and therefore they are idolaters." Upon another occasion, a Talmudical Jew having denied that the Talmud allows the Jews to deceive Christians, he observed very coolly, that it did give this permission. "What do you know about the Talmud, who never studied it?" replied the Jew. Now, though it was true he never studied the Talmud, yet he proved his assertion, for he quoted the passage in Hebrew at full length, and thus silenced his opponent.

As soon as Friday night came, when the Jewish sabbath begins, Abraham (for so the youth was named) came to me again; and I then showed him some passages in the Prophets, which refer to Messiah, and explained to him the nature of Messiah, his person and character, and how he was to be our

Saviour and Redeemer. He seemed to enjoy this conversation, and the more when I shewed him that Jesus of Nazareth was the true Messiah. With reverence he took the New Testament into his hands, as I pointed it out to him as the book in which he would find a much fuller description of Messiah, than I had been able to give him, and he enquired with seeming anxiety when he might be baptized. "Not so very soon, Abraham, (was my reply,) for you must first read through the whole **ברית חדשה** (New Testament,) and you must study the law and the prophets, and receive the necessary instruction; and if after this you still desire to become a Christian, and to lead a holy life unto God, then you may be baptized." He seemed very much grieved at the delay, and could not conceive why we refused to baptize him. I asked him why he was grieved. "Oh! (said he) what shall I do? At home, where I sleep, I cannot read **ברית חדשה**, I dare not read the **נביאים**, and during the week I cannot come to you. I am obliged to work the whole day from five in the morning till seven in the evening." "Then come on **שבת** (Saturday,) I replied, and we will read together.—But what will you do when you are baptized?" "I wish to learn a trade, (rejoined he,) to do all you tell me, and go every where you send me." I approved of his desire to learn a trade, and began to read the New Testament with him. He came again the next day, being Saturday, and he continued to visit us for some time. When he came, he always sat down quietly to read his New Testament; and when other Jews were disputing with us, or cavilling among themselves, he attended to nothing but his own dear treasure, and continued reading.

Once I asked him to give me an account of his former life, and how he had first found us out. "When I was a little boy (he said) I was very pious, and those Jews who knew me were very fond of me. At first I wanted to learn Hebrew, but as my parents are poor, and could not afford to give me books and to send me to school, I went with other children, and when

they were learning their lessons I looked into their books, or went to the master to borrow one for myself. Thus I went on, until I was on a par with the other boys, and could keep pace with them." But (asked I) who told you the meaning of the words? "We all read together, (said he,) and the boy who could explain the words was the best, but when none of us knew them, we went to the master to ask him. And yet (added he) it often happened, that the boys did not like a hard word, or a difficult verse, and then they would skip it over. But I stopped till I could understand it, and I thought to myself—run on boys, I shall yet follow you; for it is better to understand a thing, than to skip it over."

His greatest delight, he told me, had always been, when the Jews spoke to him of their ancestors, of Jerusalem, and of Messiah, who was expected shortly. For him therefore he was longing, and he thought he must become a good boy, that Messiah at his coming might have no reason to complain of him. And thus he fasted twice a week and on the fast days, and read the prayers. But when he was grown up, and the period at which Messiah, as the Jews had told him, must certainly come, had passed away to his disappointment, he began to disbelieve what the rabbies had said, and at length concluded, that they all were deceivers. In this opinion he became the more confirmed, as he had opportunity of observing the character and conduct of his Jewish brethren, and hence he became negligent and careless as to the observances of the laws and ceremonies. In the mean time he heard that the Christians had a Messiah, whom they asserted to be the true one, and he made many inquiries among the Roman Catholics as to who their Messiah was. But he never could get a satisfactory answer; for the persons to whom he addressed himself seemed very ignorant themselves; and yet from what he heard, he was inclined to think that Jesus Christ might be the Messiah.

At last, as he was at his work, he heard the Jews, called Chasidim, speak about the missionaries, who were come

to deceive and to destroy the Jews in making them believe, that Jesus Christ was the Messiah. "Now (said Abraham) this excited my attention, and at the same time made me anxious to see the missionaries. I conducted myself therefore as if I had not heard what they had been speaking of, and without mentioning it to any one, or being alarmed at the declarations of the Chasidim, who said that the house of the missionaries was full of evil spirits, which take possession of the Jews who enter it, so that nobody can withstand the missionaries; I came to call on you, and I am now indeed convinced of the truth of all you say, and it has made me very happy."

After this, Abraham repeated his visits very regularly on the Friday night and the Saturday, and made some progress in reading German, which he did not know before; but every time he came, he seemed more and more uneasy. "Alas, (said he) I do not know how to get through the week, or how to bear it any longer among the Jews. From the superstitious Chasidim, under whom I work, I hear no comfort but only words of vexation; and at home I am tormented to the utmost."

His uneasiness proceeded from two causes. His conversation with the missionaries had strongly awakened a concern for his own spiritual welfare; and as his knowledge of God and of his own state increased, a great affection and love towards Christ had been excited in his mind. It was therefore impossible for him to hear any longer, without much grief, the blasphemies and mockeries of the Jews against Christ and his followers; and he could scarcely endure to live among persons who were so alienated from the life that is in God. But besides this, he had to suffer much from the Jews, who as soon as they perceived the change that had taken place in him, began to despise and to abuse him. They knew nothing of his being acquainted with us, but as he appeared to them so very singular and pensive, and expressed his disapprobation of so many things he saw wrong in them, they looked upon him with scorn as an innovator, and

said: "Art thou the only one of your people who is wise? But we know your detestable intentions; you are an apostate and accursed; you do not love the Jews, and you are worse than a Christian, and we fear it will not be long ere we shall see you baptized."

"And is that so very bad?" asked Abraham. "What, (replied they) what do we hear? Are you indeed thus disposed? Then you may go; yea, and may you perish! Before we would only alarm you, but now we shall deal with you in earnest; we will pray God, and all our honoured rabbies shall also pray, that your abominable soul may be destroyed for ever." "Well, (said Abraham) I am grieved that you are still so blind, but I can assure you, I love and pity the Jews, and that I never thought myself wise, though I am desirous of becoming wise unto salvation; and that all your prayers for the destruction of my soul shall not prevent my praying that your souls may be saved."

Under these troubles poor Abraham had to labour, and with such unfriendly people had he to strive: when overcome with grief, he would visit me to pour out the sorrows of his heart. No wonder then, if grief was impressed in his countenance, and he heartily wished to separate himself from those who hated him, for the sake of Christ, and to unite himself to those who felt pleasure in shewing him the way of salvation. But he saw no way to help himself. He was poor, and he could not leave the house of his friends in which he lodged, nor the service of the Jewish gentleman in which he earned his subsistence. This would immediately have plunged him into great distress; for amongst the Jews he could have found no place of refuge; and as for the Christians, who amongst them would have pitied a Jewish outcast! And yet it seemed very desirable that he should be where he could have rest, and obtain regular and systematic instruction.

It was on the evening before ראש השנה (new year, the 22d of Sept. 1824,) when the feast days of the Jews begin, that Abraham came again; but I never saw him so deject-

ed. He said nothing, but fixed his eyes upon the ground and stood thus for some time. After a short pause, I asked him, why he looked so sad, as I had hoped to see him happy, since he was beginning the new year, which brings with it so many festivals. "No, (said he) I cannot be happy; for these days, which formerly were unto me indeed days of joy, are now but days of sorrow." I told him I did not understand him, and asked what he meant. "It has always been my custom, (replied he,) at the request of the Jews, to be first singer in the synagogue, and to read the prayers; but how can I now unite in prayer with them, for they have no sense of real religion; and on account of their unbelief, their prayers must be an abomination in the sight of God? How can I now read those prayers which ask a blessing of God, on account of our own righteousness, when I know that we are all sinful creatures? Or those prayers in which God is entreated to send Messiah, when I am convinced he is come already?" "I am much concerned, (replied I) that I cannot help you as you wish; but I would lead you to the true and only source, from whence we can draw comfort if we have but faith; here I am sure you may find relief. I then led him into my little apartment, and on my knees I humbly recommended that true and sincere Israelite unto the mercy and care of God. He knelt down himself and repeated my words after me very devoutly, and it pleased the Lord to comfort him. After the prayer, he said he felt relieved, and wished he might often renew such delightful moments of refreshment. "I hope (said he) the Lord will make me patient; but one thing I must tell you whenever I leave this house, I go home very slowly, but whenever I am coming to you, I run as fast as I can; and when I am at my work, I count the days when I shall be able to come to you again." Thus he left me.

The critical state of this dear young Israelite was afflicting to us all, and we thought of different plans to assist him, but could devise none that seemed

practicable. If we had had provision for this sort of case, which indeed is very frequent; if there had been a colony or an institution, like that of Count von der Recke, at Dusselthal, where he might have been received to learn a trade; it would have been an easy matter for us to supply his spiritual wants. But we could only invite him to come to us for instruction, and for this he had no opportunity during the week.

It was not long, however, ere we had an opportunity of speaking to Mr. E. an English merchant in this place, respecting Abraham. We asked if he could take him as apprentice in his iron-foundry; but Mr. E. said, it was not possible to take a Jew, as the others would not work with him. But if we would get him baptized, he would take him upon trial. And as soon as this was promised, I went to Mr. K. a pious man, and settled that Abraham should lodge with him till he was baptized.

Abraham, not aware of the happy change that awaited him, came again in much sorrow on the eve of the feast of tabernacles, (סוכות) the 6th of Sept. He said he had felt very happy after I had prayed with him the last time we met, and had told him, how he might himself pray to the Lord in an acceptable way; but he added, that the Jews threatened to beat him, and to get him sent out of the country by the police, a thing which it is said is sometimes done. I told him not to be alarmed, for if the Lord Jesus were for him, nobody could do him harm. I then entered into a long conversation with him to examine strictly into his character and his motives; and having fully satisfied myself upon these points, I communicated to him the promise of Mr. E., and told him how I had arranged for his lodging, and that he might come to me for instruction daily. Abraham was exceedingly delighted; the joy of his heart immediately shone forth in his countenance, and his looks of sorrow were changed into the liveliest expression of satisfaction. He went to the gentleman in whose service he was then engaged, requesting to retire from

his employment, and he went and took up his abode with Mr. K.

The next day he came to me in haste and alarm. The Jews had made a sudden attack upon him. He had gone to his old lodgings for his clothes, and his sisters and brothers, and brothers-in-law, had laid hold of him, and pulled his hair and beat him. This was a treatment which he did not expect, and to avoid their violence he ran away as fast as he could, and came directly to me. Some days afterwards, however, he obtained his clothes through the assistance of a friend. At first his relations did not know where he was gone, but they soon found him out, by sending a Jew to ask the missionaries. They then visited him frequently, and instead of abusing they flattered him, and tried their best to get him back; not, indeed for the love they bore him, but because they were afraid that his baptism, if it were to take place, would bring a reproach on his family.

Abraham being thus at liberty, I began my task of instruction. What I had expected of him was realised; he was very diligent, and though he had not been accustomed to read German, and could scarcely understand it, yet his patience and perseverance soon enabled him to get the Heidelberg catechism by heart. The way we proceeded was this: first he read the words to me, that I might correct his pronunciation, and whenever I could not make him understand the meaning, I wrote the words in Hebrew, which he knew pretty well. He then transcribed at home and in Hebrew letters, that portion of the catechism which I had explained to him, and learnt it by heart, and meditated upon it so as to be able the next day to answer questions upon it. Thus he went through the whole, and repeated it several times, until he acquired an accurate view of the doctrines of the Christian religion. But this was not all, for he experienced the grace of Christ deeply in his heart, and was thereby enabled not only to say, "Jesus is indeed *the* Messiah," but "He is *my* Saviour, and *my* Redeemer."

During the time of his preparation

for baptism, he was often visited by his friends, who endeavoured to persuade him to return to them. But the flattering words and the great promises they held out to him could not prevail on him to leave Him, whom he had now found as the Saviour of his soul. He replied to them that they must not consider him a child, easily to be enticed, nor as one liable to be deluded into a giving up of the true Messiah and his eternal salvation, merely to comply with their vain wishes. "But do you all follow my example, (said he,) and you may be assured you will not repent it hereafter."

.. He once observed to me, "I do not like to talk with my relations, for I know they will not believe the truth; and as for me, though I shall never leave Christ, yet I feel myself under great temptation, when they are about me, for their tears and entreaties almost break my heart. I wish therefore they would not come to me again."

Abraham's elder brother once called upon us, and I set before him the condition of all mankind, and their need of a Saviour, and how Christ is the Saviour. He several times tried to contradict me, but the word of God silenced him. He said afterwards to other Jews, that if the missionaries would give him thousands of dollars, he would not go to them any more; for though he was now a good Jew, it was very possible his faith might be shaken, and that he might turn to their side, as they examined the subject so strictly by the word of God.

The time at length came, for Abraham to be baptized. It was a season of great joy to his soul; and the evening before Christmas day, his day of baptism, he wrote to me as follows in German, being his first composition in German, with German characters: "Since through the grace of God, and by your instrumentality, I have been brought to the true knowledge of Christ Jesus my Mediator, my Saviour, and my Lord; I take the liberty of sending you in these few lines, my sincere thanks for the kindness you have shown me in bringing me thus far, so that I can now rejoice in my Saviour. Without him we walk in a dark path,

and never attain the right way. This I know from experience. Formerly I was in darkness and in ignorance; I read the sacred writings of the Prophets; I read of a promised Saviour and a Mediator; but who or what that Saviour was, I could find no one to tell me. Instead of learning who he was, I was continually misled, and thus I looked in vain for a Messiah, who had come already long ago. Humbly do I thank our gracious Lord, who has not left me longer in ignorance; and may his grace preserve me and ever keep me steadfast in the time to come: my heart beats with joy and delight that I can now, for the first time, celebrate the birth-day of my Lord and Saviour Jesus Christ."

On the 26th of Dec. 1824, Abraham was baptized at Warsaw, in the reformed church, by the Rev. Mr. M'Caul, and received the name Theophilus. Mr. and Mrs. O'Neill, and Mr. Reichardt, were sponsors at his baptism, and the church was crowded both by Jews and Christians.

At the commencement of the new year, Mr. E. kindly received him upon trial into his foundry. He has so conducted himself there, as to give the greatest satisfaction to that gentleman, and to every one. We trust he will, by the grace of God, persevere in his Christian walk, and remain unto the end, a living proof that baptized Jews are not always hypocrites. J. C. R.

JOURNAL OF REV. JOSEPH WOLF.

(Continued from page 197.)

Moussul, March 19, 1824.—I went to the Jews to speak of Jesus Christ, who is slow to anger, and great in power; who hath his way in the whirlwind and in the storm; who rebuketh the sea, and maketh it dry; who spared, in former times, Nineveh, that great city, wherein were more than six-score thousand persons, and also much cattle. I called on Rabbi Mose, the chief rabbi of Moussul: the rabbies Jonas, Solomon, and David were present, and I saluted them in Hebrew.

I. Peace be with you, and your Sabbath be peace.

Rabbies. The peace of the Messiah, the peace of Jerusalem.

Rabbi Jonas. (Addressing himself to me) Do you come perchance from the river Sambation, to bring us good tidings of the Messiah?

I. No river Sambation is in existence, but I come here to bring you good tidings.

Jonas. From what land do you now come?

I. I come from the land of Israel, from Jerusalem, and Aleppo.

Jonas. What do our brethren at Jerusalem say of the Messiah; will he soon come? There, in Palestine, they must know something: we always look towards Palestine.

I. Alas! our brethren at Jerusalem know but little of the true Messiah, I conversed with them much concerning Him, in whom I trust that he will have mercy on his people, and soon come again; and of whom I trust that he will come, that he shall come, that he shall not tarry, Amen!

All the Rabbies present. We never felt more the need of the Messiah than we do now; tribulation, tribulation, tribulation, and nothing but tribulation! Rabbi Esra, the prince of the captivity, residing at Babylon, (Bagdad,) whom to see on the Sabbath was a joy; he was carried to Constantinople two years since; his two wives and children sit now alone at Bagdad, and Esra is in prison at Constantinople. The anger of the sultan burns against him. He was beloved at Bagdad, beloved by the Jews, beloved by the Pasha, beloved by the Mussulmans, beloved by the Christians; he was the friend of the great Mr. Rich; he was his wakeel, (agent.) Poor, poor Esra! On the Sabbath-day, the poor, and the disciples of the wise, sat around his table! A cloud of sorrow has covered all Israel! Ezechiel, the gebir, (the mighty,) was put to death at the sultan's command: all these things are on account of the abundance of our sins.

I. Have you never read of Jesus Christ? Have you never read the Gospel of Jesus Christ, who was crucified for our sins at Jerusalem, and

who is the true Messiah; who is the fellow of the Lord of Hosts, against whom his sword awaked? It is true, that tribulations lie very heavy upon men; their mind is often cast down in the time of misery, but as soon as you shall begin to feel a godly sorrow for your sins—as soon as you shall begin to feel the burden of your spiritual misery, as strongly as you feel the burden of your temporal misery, then the time, the hour of your redemption will be nigh, and the clouds of your misery will pass away; for you shall see that Jesus, and none but Jesus, is mighty to save!

Rabbi Solomon. My grandfather, a great disciple of the wise men, peace be upon him, was very anxious to know the contents of the Gospel; he therefore bought an Arabic Gospel from a Christian priest, and copied the whole of it with Hebrew characters, in order that the disciples of the wise might read and examine it in the college. He read it continually, and when he died, he left it as an heritage (ירושף) to the college, but none hitherto have followed his example. I shall now read it, and I will compare it with the Hebrew translation which you have given to me!

Rabbi Solomon is the master of the Jewish college at Moussul, and a gentleman sixty years of age: let us hope that the children of Israel, in the literal Nineveh, will soon hear the voice of Him who is greater than Jonas.

Rabbi Solomon then wished to go with me to his house, to shew me the copy of the Arabic Testament in Hebrew characters; but the crowd of Turks and Syrians who came to witness our conversation, although they understood nothing of it, for it was in Hebrew, induced us to defer it, and I returned with the Syrians to the residence of the bishop.

A great many other Jews of respectability then called on me at the residence of the Syrian bishop, and read the Hebrew Gospel in the presence of the Syrian bishop, and many other Syrians, and explained to the Syrians the meaning of it in Arabic: my brethren expounded the Gospel to

Christians! The Syrian bishop, who is a very sensible man, said, that they had never seen such a traveller as I am, and never saw such a scene before. He desired me to leave with him a Hebrew Testament, that he might give it to some Jew when he had an opportunity. I gave him one.

There are at Moussul 200 families of Jews, who have one synagogue, one college for young men, one high-priest, and they are under the order of Shaul, (Saul,) the prince of the captivity, residing at Bagdad. All the Jews in this country believe that the Beni Khaibr, near Mecca and Medina, are the descendants of the ancient Rechabites. The mufti from Merdeen gave me a long description of the Beni Khaibr, but as I have not yet seen them, I will not, at present, give you his description of them; they are, however, worthy of notice. Those Jews of Khaibr gave infinite trouble to Mahomed, and he never was able to compel them to embrace his religion. (See Sales note to chap. xlviii. in the Alcoran, and Herbelot's *Bibliothèque Orientale*.)

On my return from Persia, if the Lord will, I hope to go to Jidda, and from thence to Khaibar, accompanied by an Arab.

I heard two sermons preached in the Syrian church; there was more of the Gospel in them than I had expected. The preacher first made the sign of the cross, saying, "In the name of the Father, the Son, and the Holy Spirit," and then all the people repeated these words. He took his text from Isaiah liii. 3. The sufferings of Christ were described in the most affecting manner. He said, "I imagine I see the Lord from heaven on the cross, the nails in his hands, the bitter gall in his mouth. Lord, how much didst thou suffer for us!" The congregation repeated the words, "Lord, how much didst thou suffer for us!" The preacher went on—"and all this he suffered to redeem us from the torments of hell! Lord, save us from the torments of hell!" The congregation interrupted the preacher, and exclaimed, "Lord, save us from the torments of hell!" After this the

joy of the saints in paradise was described; and here reference was made to the fathers. The preacher closed his sermon with the exclamation, "Lord, suffer us to enter the gates of Paradise." The people repeated, "Lord, suffer us to enter the gates of Paradise."

The Syrians say there are four places into which men may enter after death. If unconverted sinners, they go to a place called Alhawia, or Aljahim, where they are preserved till the day of judgment, and prepared for the punishment of hell, i.e. Gehenna. If converted sinners, i.e. saints, they go to that paradise where Adam dwelt before he ate of the forbidden fruit; and there the saints are waiting for that day, when Christ shall come and say to them, "Enter into the kingdom of heaven, and into the joy of your Lord!"

Respecting paradise, the Jews have the same belief; they speak of the lower paradise and the higher paradise. Zarah, the daughter of Assur, the son of Jacob, amuseteth and delighteth the saints in Paradise by her hymns, and by the melodious voice of her harp! Bishop Elias asked me, why the English transgress the law of Moses, by eating all kinds of meat? I could have expected such a question from a Jew, but it surprised me from a Christian bishop. I referred him simply to Acts xi. 9, and Romans xiv. 2, 3, and Gal. ii. 11, 12.

March 20.—The Chaldean-Catholic priest of the convent of St. Hermes, six hours from Moussul, where seventy Chaldean friars reside, called on me, at the residence of the Syrian bishop; and soon after him, the Syrian-Catholic bishop, who was once married, and after the death of his wife was chosen bishop.

Both the Syrian, and the Chaldean Christians assert, that in the Bible the name of bishop (Eskof) is synonymous with the name of priest (Kas), and an Eskof (bishop) may therefore marry, according to 1 Tim. iii. 2; but a matran (metropolitan), mufrian, archbishop, patrak (patriarch), cannot marry, according to the statutes of the church.

The Syrians at Moussul have one matran (metropolitan), nine priests, and six churches. The Syrian Catholics have one eskof (bishop), two priests, and no church. The Syrians converted to the Catholic church, are called maklubia (converted). All the christian denominations at Moussul evinced a great desire to have the Scriptures; but I had only one Arabic Bible with me, which I bought for my own use from a Christian at Damascus, for one pound sterling; but as I saw that the Syrian Matran Elias had a great desire to have it, I gave it to him as a present. The Syrians have several schools, in which the children learn Arabic, Syriac, and Karshun. The Syrians have two great convents in the neighbourhood of Moussul: 1. Dar-Mar Matai, where a bishop resides, called Abuna Matran Moosa; 2. the convent of Mar-Behnam Ibn Sennaherib.

The Syrian legend of the last named convent is as follows:—"Sennaherib, a heathen King, reigned at Nineveh some centuries after Christ; he had an only son, whose name was Behnam. A pious monk lived near Nineveh, who was the superior of the convent of Mar-Matai. An angel of the Lord appeared to that superior in a dream by night, and said to him—"The son of the King Sennaherib will come to thee to-morrow; preach the gospel to him, and he shall be converted, and there shall be great joy over him among us angels in heaven!" Behnam, the royal prince, went the next day hunting, and lost himself, and he came to the old monk at Mar-Matai. The monk received him kindly, and preached to him the beautiful and good tidings of the gospel. Behnam believed; he went home to the palace of his father, and gained his sister Sarah for Christ.—Sennaherib upon this put his son Behnam to death, and commanded that his body should not be buried, in order that the fowls of heaven and dogs might devour his corpse; but the earth opened itself and received the martyr. Sennaherib also put to death Sarah his daughter. But the

Lord struck Sennaherib with madness, and he wandered about like Cain, and imagined that the waves of the sea were Behenam's blood and his daughter Sarah's blood. By chance he came to the place where Behenam was buried. Sennaherib cried aloud and wept, and said, 'Behenam, my son! Sarah, my daughter! Behenam my son, Sarah my daughter!—I see your innocent blood, and your shade follows me wheresoever I go!—Behenam, my son; Sarah, my daughter!' An invisible voice replied, 'Sennaherib, weep not; thy understanding is restored; thy sins are forgiven, the blood of Jesus Christ cleanseth from all sin!' Sennaherib's health was after this restored; he became a true believer in Christ, and he built a monastery upon that spot where the ground had opened to receive his child! Many hermits joined themselves to him! And he prayed all the days of his life, 'Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions!' And he would retire to his closet and weep, saying, 'Behenam, my son; Sarah, my daughter!' At midnight he went with his brethren to prayer in the chapel, and he wept, and said, 'Behenam, my son; Sarah, my daughter!' And when the hour of his death arrived, the royal penitent assembled his brethren, and said, 'The Lord Jesus Christ has pardoned me; I shall see in paradise Christ the Lord, and with him Behenam, my son, Sarah, my daughter! Yes, I see you, Behenam, my son, and you Sarah, my daughter! Jesus Christ have mercy upon me!' And thus Sennaherib died in the Lord, and went to Christ, where he met with Behenam, his son, and Sarah, his daughter!" So far the legend of Mar Behenam, as it was literally related to me by the Syrian priests.

Alkush is a little village, eight hours distant from Moussul, inhabited by Chaldeans, who are Roman Catholics. The grave of the Prophet Nahum is there, to which the Jews from Moussul and Bagdad perform

their pilgrimage. Tommasa Al Kushi, whom I knew when at Rome, was born there. All the Chaldeans of this country know him, and they hope that he will soon return, and be their Bishop! But I doubt whether it will be so.

The Nestorians live in the mountains around Alkush, and are very numerous; I am told they curse Mahomed, and curse the Pope, and his grandfather, and his grandmother, and curse all his cardinals, and all his rites, councils, bulls, and indulgences, and his commercial speculation with purgatory, &c. &c. According to my humble opinion, a Christian should curse nobody. But as I have not seen the Nestorians myself, I will not run the risk of going into details about them; for the accounts which the Catholics, as well as the Syrians, give of them are not to be trusted; as in this country one sect always calumniates the other. The name of their patriarch is Shamaun, i.e. Simeon. The Nestorians do not permit any Catholic to enter their territory; but the Catholics sometimes catch one or other of those Nestorians who come to Bagdad.

The establishment of a mission in Mesopotamia and Assyria would, no doubt, be connected with many difficulties; but it is, however, not impossible. It would be difficult, on account of the Kurds, who are all over the country, and who would lay many difficulties in the way of a missionary carrying Bibles from one place to another; for they would exact a heavy tribute from the missionary. But in the first instance, on account of the ignorance of the Jews in the villages of Mesopotamia, it would be useless to bring them a great quantity of Bibles. They must first be taught the A B C, and a missionary might easily establish himself at Moussul, where he may either lodge with the Syrians, or take a house from the Pasha of Moussul, from which place he might easily make an excursion to Sanjaar, Jallakha, Merdeen, &c. in the company of a caravan. But on such an excursion, he should strictly follow the gospel directions, in providing

“neither gold, nor silver, nor brass, in his purse; nor scrip for his journey, neither two coats, neither shoes, nor yet staves;” for if he does, the Kurds take all from him. Going thus, he will be well received in the house of a Jew, or even of a Kurd, and may teach both Jews and Kurds to read and to write, and then he may return to Moussul. On his excursion from Moussul to Alkush, and Karkuk, Kofri, &c. the road would be quite safe, and even at Moussul itself he would have a wide field for his labours. The Papists had establishments even at Merdeen and Moussul. Let us, therefore, begin in the name of the Lord, and in his strength, and we shall surely succeed. The Papists have given up their establishment at Moussul and Merdeen; I do not know the reason of it.

Some Catholics called to-day on me, and said, that they had heard I came to this country with a firman against the Catholics. I said to them, “The gospel is my only firman against you.”

It would be highly desirable that the British and Foreign Bible Society should procure a Chaldean translation of the Bible. The Chaldean language, which is different from the Syriac, is spoken among the Nestorians in the mountains, and is called Fallakhia, for Fallakh signifies village, and this language is spoken among the villagers, who do not understand Arabic. The Nestorians also call this language Turani, from Tur, (mountain,) for they live upon the mountains. I understand the language pretty well, and I rejoiced to learn that the late Mr. Rich, who, although dead, still lives in the hearts of the inhabitants of Mesopotamia and Assyria, has bought a manuscript of the whole Bible in Chaldee. Mrs. Rich has, probably, carried the manuscript to England.

March 22.—I took a view of the ruins of the ancient Nineveh, a quarter of an hour distant from Moussul. There the sepulchre of the prophet Jonas is shewn, which is in the hands of the Turks. And I saw the river Tigris, which is the river Hiddekel,

(Gen. ii. 14.) In the afternoon we left Moussul, and arrived in four hours at the village Karkush.

The Syrian Bishop (Matron) Elias had given me a letter of introduction to the two Syrian Priests of that village, Kas Yuhannah, and Kas Yalda. The first thing the two priests desired of me was Syrian Bibles and Testaments. Karkush is a place which is entirely inhabited by some hundred Syrian Catholics, and seventy Syrian families. Neither Jews nor Mussulmans live there. The two priests said to me, “If you will send us from Bagdad Syrian Testaments, your name shall be written in the archives of our church, and also the name of your father.” At Karkush they speak a corrupted Syriac, whilst those upon Jabl Tor speak the literal Syriac. I slept there in the house of the Syrian Yshak Babai.

March 23.—We arrived at Kafti, near the water called Sarp. This village is inhabited by Mussulmans and Yezidi, of the tribe of Mamusia, who differ in some respect from those of Kuselli and Jabl Sanjaar.

Yakoob, a Syrian from Merdeen, brought a Yezidi to my room, with whom I conversed. The name of the Yezidi was Ybrahim.

I. Who was the founder of your sect?

Yezidi. Yazid Ibn Maawi.

I. Do you never pray?

Yezidi. Upon Sanjaar they never pray; but the Yezidi Almamusia, of whom I am, pray one night in the year, that night is called by us Lailat Almahhya, i.e. night of life.

I. How many sects are among you?

Yezidi. Many; as Danadeea, Mamusia, Taria, Khaldea, Sanjaar.

I. Where do ye pray on the Lailat Almahhya?

Yezidi. In the open air.

I. Is Manes known among you?—for I believe them to be Manicheans,

Yezidi. No.

I. What do you pray?

Yezidi. I cannot tell you this.

I. What do you think of the devil?

Yezidi. (Looking fearfully about as if somebody stood behind him,) I cannot speak of that thing. He told me

then that they had once a great man among their sect, whose name was Shahadi Ibn Masafar.

I. What do you think of Christ ?

Yezidi. (First looking about to see that no Turk was present) He was God : we call him Isa Nurani, (Jesus, the enlightened ;) he was Kilma, the word. Kyafa and Pilapus, his faithful and good disciples, drew the nails from his feet, that he never died.

I. Do ye never fast ?

Yezidi. Thrice in the year.

I. Do ye drink wine and brandy ?

Yezidi. We drink both in large plates the whole day !

March 24. We arrived in the Kurd village, Tshaluk, inhabited by Kurds.

March 25.—We arrived at Arbel, where I was very hospitably received in the house of the brother of the late governor of Arbel, whose name is Hajabdalaziz. Here I was obliged to make use of my knowledge of the Persian language, for the Arabic is not spoken here. There are 10,000 Kurds, but very different from the Kurds in Mesopotamia. Here they are gentlemen, and friends of hospitality. The name of Mr. Rich is well known here. I heard in the evening, the warbling of the nightingale, that dear little creature, coming from the land of Bulbul, from the land of Persia. "The borders of the bower, and the walks of the garden, are not pleasant without the notes of the nightingale." Arbel is believed, by the Chaldean Christians, to be the ancient Rehoboth, Gen. x. 11. Quintus Curtius, the biographer of Alexander, calls it Arbellia: here Alexander defeated the army of Darius. "Igitur quarto die præter Arbellam penetrat ad Tigrim."

At Arbel there are no Christians. The Christians live an hour distant from Arbel, in the village Ainkawa. I asked my kind landlord, who is a Mahomedan, whether any Jews live in this place: he said, yes; and asked me the reason of my anxiety to see the Jews. I told him that I wished to converse with them about Moses and the prophets. Abdalaziz Agha, this is the name of my landlord, sent immediately for the rabbi, that I might have a conversation with him about

Moses and the prophets. I then had, with the rabbi, a conversation, which lasted more than two hours; and before he went, he said, "I shall think over this subject; but, Sir, when shall tribulation pass from Israel, and when will our captivity end?"

I. When you shall believe in Jesus Christ.

The Turk, Hajabdalaziz, desired me, after this, to tell him the purport of my conversation. I told him that I had proved to the Jew, that Jesus was the true Messiah. He desired to know the proofs: I shewed him the proof by Moses and the prophets; and in this manner my landlord, and many other Turks, heard the glad tidings of the Gospel.

March 26.—Arrived at Kushta, which was last year entirely destroyed by the Persians.

March 27.—Arrived at Kantara, (in Turkish, called Altem Kapri,) inhabited by six families of Jews, on whom I called, and preached the Gospel to them. From hence I intended to go, by water, to Bagdad; for I was very much fatigued indeed; but an observation of a Syrian and a Turk induced me to change my mind. All the Turks in whose company I travelled, knew the object of my mission, and where I intended to embark. At Kantara, a Syrian, and a Turkish soldier of the Government, observed: "As you have gone so far with us, continue the journey with us by land, for at Karkuk there is a considerable number of Jews, with whom you may make a mejaadelah," (i. e. enter into an argument.) I was so much struck with this observation of the Turk, that I immediately changed my mind, and continued my journey with them by land to Karkuk.

March 28.—Arrived at Karkuk, where I was hospitably received in the house of a Musulman, called Mahmud Bey Tshawish Kayasi. Karkuk was, as the inhabitants tell me, founded by Nebuchadnezzar. The sepulchre of the prophet Daniel is shewn in the castle at Karkuk. At Karkuk there are 200 families of Jews, seventy Chaldean Christians, with three priests; but I was, alas!

not able to visit the Jews, nor indeed to see any one, for I was not only exceedingly tired and fatigued, but I had likewise very severe head-aches; I was even obliged to excuse myself, when the Turkish governor sent me word that he wished to see me. I remained in a corner of the room, and did neither make, nor accept any visits: I felt myself better to be alone, and to converse with my Saviour. The Chaldean priests called on me: I soon sent them away: the motion of the gate distressed me, and made me weep.

We stopped at Karkuk four days, which a little recovered my health. My servant, unhappily, whom I had taken at Aleppo, was not able to do any thing for me. I recommend Greek servants to travellers, and not Arabs, for they are too lazy. I have not seen one single Jew at Karkuk.

April 1.—We left Karkuk, and arrived in the Arab tents of Sheikh Beshir, five hours from Karkuk: the Arabs treated me courteously.

April 2.—We arrived in the city, called Takuk, four hours from Beshir.

April 3.—Arrived at Duzkhormat, where some Jews live,---forty families. ---I had only time to converse with one of them. He told me that the Messiah had arrived at Calcutta, two months ago.

April 4.—Arrived in the Arab tents, opposite the place called Kofri, seven hours from Duzkhormat.

April 5.—Arrived in the Arab tents at Kashyat, six hours from Kofri.

April 6.—Slept again in Arab tents, after a day's journey of seven hours.

April 7.—Arrived again among Arabs. In the evening I left my two servants, (for I was obliged to take into my service one of the Greek servants of the French gentleman, with his permission, for the preservation of my health, as the Greek whom I took at Aleppo, I dismissed at Bagdad) I left them, as I said, behind with my baggage, and I went forward, accompanied by an Arab only, the whole night, and arrived safely, the 8th of April, in the morning, at eight o'clock,

sixty-four days after my departure from Aleppo; and after many fatigues, in the city of the Khalifs, Bagdad, in the land of Babylon. Mr. Swoboda, an excellent German gentleman, at this place, to whom I was recommended by friends at Aleppo, had already announced my arrival to Serkis Agha, an Armenian, who is the British agent at Bagdad, in whose house I was very hospitably received; and to my greatest joy, I there met with some English gentlemen: the Hon. George Keppel, Mr. Hamilton, Lieut. Hart, and Mr. Lamb, from Scotland. Mr. Keppel Hamilton told me that he sailed from England to the East Indies, with my friend, James Thomason, grandson of Mrs. Dornford; they all came from India to Bagdad, via Bassora; and though they had never seen me, they treated me with much cordiality, and regretted that they had already sent their baggage to Persia, for which country they set out the evening of my arrival: they quickened me, and revived my spirits. My linen was in a sad state; they ordered a bath for me, and furnished me with every thing I wanted. They told me that Thomason and Corrie were well; that Marshman and Carey are well; and that Ward, dear Ward, was well, but in a better world.

I knew thee well, dear Ward, thou hast fought the good fight, thou hast finished thy course, thou hast kept the faith; thou hast now obtained a crown of righteousness; thou art now at Jerusalem; thou art now upon Sion, and dost view all her palaces: the time of singing is now come to thee! The above-mentioned gentlemen intended to go from Persia to Petersburg.

I met at Bagdad, likewise, Signor Antonio Swoboda, who was the great friend of Mr. Rich, the late resident of the East India Company, at Bagdad. I was recommended to Mr. Swoboda, by Mr. Barker of Aleppo: he is an excellent gentleman.

April 9.—Elian de Esra, and de Picciotti, the two Jew consuls of Aleppo, furnished me, before my departure, with letters of introduction for Shoul, (Saul,) who, (after Esra, the former

prince of the captivity, and seraf of the pasha, was sent into exile,) was made prince of the captivity in Israel, and seraf of the pasha, in Esra's stead. His title is in Hebrew, Nassi and Rosh Hagoolah. I was introduced to him to-day; he received me with the greatest kindness and civility, and promised me to return the visit when their Easter was over. He informed me that there are 1,500 families of Jews at Bagdad. The whole commerce and business of the pasha is in the hands of the Jews.

He invited me to go, after Easter, with some Jews, to the burial-ground of the prophet Ezekiel, and to the burial-ground of Joshua, the high-priest, and to that of Ishak Gaon, which invitation I most readily accepted. Some travellers mistook, and wrote, that the Jews believe Joshua of Nun to be buried here. But it is the burial place of Joshua the high-priest, the son of Josedech, Hag. i. 1.

There are in the whole about 500 Christian houses, consisting of Armenians, Armenian Catholics, Syrian, and Syrian Catholics, and Chaldean Catholics. The Propaganda of Rome has a convent, which is occupied by one Carmelite friar, and one French bishop, who is also French consul at Bagdad. His name is Pierre Coupery.

I called on Monsignor Pierre Coupery, who is, as I have said, a French gentleman, and sent by the Propaganda of Rome, with the title of Archbishop of Babylon, and who received, some days ago, the appointment of French consul at Bagdad, from Monsieur le Vicomte de Chateaubriand. I had letters of introduction to him from Mr. Barker, and other Catholics of Aleppo. He is here generally beloved on account of his polite and gentlemanly conduct. He received me with kindness, and told me that the British and Foreign Bible Society had done well in leaving the principle which they had first laid down, viz. distributing only Protestant translations of the Bible among the people; and he said that they had re-printed the Arabic translation of that which had been printed at Rome; that he

had read it, and found it to be an exact copy of the Romish edition.

I asked him whether he had himself read, that the Bible Society had laid it down as a fundamental law, to distribute only Protestant translations of the Bible? He said, that he had heard it. I told him that those who had told him so laboured under a mistake. He observed, that it was indeed an extraordinary thing to translate the Word of God into all languages. He said, "I however think, (these were literally his words) that one ought not to give the Word of God into the hands of Jews and infidels: we Catholics sometimes give to infidels and heretics some beautiful image of some saint, by which they may be edified." I replied, "One should open the eyes of the blind, and cure the sickness of the sick, and what instrument is better for such a purpose than the Holy Scripture, which is a hammer that smiteth rocks in pieces." I then told him of some instances of conversions by means of the holy scriptures.

Monsignor. I see that you have read the Scripture; have you not found some passages in Scripture difficult to understand? and if two dispute about a certain passage of Scripture, what is to be done? who is to decide the point?

I perceived that he was not far from the usual "Tu es Petrus" argument. I might have answered him at once, that Christ and his Gospel ought never to become an object of vain disputation, but I wished to hear this "Tu es Petrus" argument, and I said, "Tell me first your opinion, what one must do in such a case."

Monsignor. One must have a judge, just as in a civil transaction.

I. Is such a judge mentioned in the Gospel? Now I thought "Tu es Petrus" will come forward, but the bishop knew another text, and a great deal shorter.

Monsignor. Dic Ecclesiæ! Matt. xviii. 17.

I then merely cited to him the whole text in connection, from Matt. xviii. 15--17; and I asked him whether this text proved that one must

have a human judge in matters of faith? Here Monsignor put an end to the conversation by presenting me with a French Journal, "L'ami de la religion, et du Roi, Journal Ecclesiastique politique et Libraire." But let us return to the literal children of Sion, who sit at Babel's stream and weep.

April 10.—Shoul, (Saul,) the prince of the captivity, sent me word that he should be glad to see me in his house, for Rabbi Mose, the high-priest of the Jews, wished to make my acquaintance, having heard that I spake the Biblical Hebrew, and that the synagogue should be shewn to me. I immediately went and met the Rabbi, who has the appearance of a good-natured old man.

I. I see that you have here a worthy prince of the captivity.

High-priest. We must have some prince, for it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come!"

As the prince of the captivity was present, delicacy, on my part was necessary, I therefore confined myself to the three following questions; and after they had been answered unsatisfactorily, I turned the conversation to another subject;

1. Has the prince of the captivity, in whose company I have now the honour to be, royal power?

2. May he enact laws?

3. Is he of the tribe of Judah?

High-priest. No, our prince has no royal power, he is a prince of the captivity; he has, however, a little, little, little power; he cannot enact laws, and we do not know our tribes.

The prince of the captivity then gave orders that their synagogues should be shewn to me. They have four beautiful synagogues: they shewed me their Sepher Torah, and desired me to read in it: they have two colleges.

The high-priest said, that after Easter, he will converse with me about Moses and the prophets.

April 11.—Rabbi Jacob Zemakh, a Jew from Bombay, called on me; he is an elderly man, and knew Doctor Buchanan very well, and had several

conversations with him upon religious subjects. I found here among the Jews at Bagdad, to my greatest astonishment, books, Bibles, Testaments, and tracts, which I gave to the Jews at Jerusalem, with my name written in them; my name, and the object of my mission, were therefore already become known to them.

Another Jew, who called on me, Mordechai by name, read the New Testament in my room, in the British Consulate, for a long time, and told me that he had read this book before, in the house of the rich Jew Ezechiel, at Bassora. A Jew, named Obadiah, read the New Testament in my house, with two other Jews, and seemed struck with the song of the angels, and the praises of the heavenly host. "Glory to God in the highest, and on earth peace, good-will toward men!"

I gave away among very respectable Jews, ten Hebrew New Testaments in one day! On the 16th of this month, more than twenty Jews called on me at the residence of the British agent, and conversed with me more than nine hours: they read upwards of ten chapters of the Gospel of Matthew. The Jews of Bagdad, for the most part, deem it their chief duty to get money, and to fulfil the words in Genesis i. 28. They frequently marry three wives at once. They invited me yesterday to dinner, and I had a long conversation with them.

~~~~~  
POLAND.

—  
JOURNAL OF MESSRS. BECKER AND REICHARDT.

A continuation of the journal of Messrs. Becker and Reichardt has been received, from which we extract as follows:

*January 28th, 1825, Friday.*—We left Lowicz and set out for Zychlin. The people of the inn gave us their bed-room for our lodging, there being no other; but on hearing that we intended to stay some days, they told us, by an interpreter, that they wished us to remove, for that we could have their sleeping-room only for one night.

So we looked out for another place, and the only one that could be found was a school-room, which the master lent us from Saturday noon till Monday morning. But besides that the people of the inn were unwilling to keep us, they did not like the tumult of the Jews coming to us. Notwithstanding, we distributed about thirty tracts, and had a short conversation on the hall-floor with a Jew, who was the spokesman of a number that crowded there together in less than a quarter of an hour; and, as afterwards the Jews tried to press into our room for tracts, we might have distributed a greater number, but we did not.

*Saturday, January 29th.*—After the Jewish synagogue service was over, the Jews came again in great numbers. Becker met them on the threshold, and entered into conversation with them. At first, before the above-mentioned spokesman, by profession a tailor, came and joined in conversation, the Jews listened attentively to what was told them, but when he came, they looked up to him, as they did to Simon, Acts viii. 10. It must be confessed that he is a thinking man, but he seems to be much puffed up by his knowledge; nor did his conduct, on the whole, please us. When he came up, he said he thought we were players. Now the number of Jews increasing, and the people of the inn being displeased, we retired into the stable. The tailor then, with a loud voice, put a number of philosophical and metaphysical questions.

*Jew.* At what time were the souls of men created?

*B.* As the Bible does not decide this question, I can only make conjectures concerning it.—He then affirmed, that they had been created before Adam, and would prove it by a passage from Job, which, however, he could not find. Upon this affirmation he built another question: If the souls did not partake of the sin of Adam, how can it be said, that Christ came to redeem the world from it? and for what purpose came Christ into the world?

*B.* That the sin of Adam was inhe-

ritable, you see in Cain, who was a wicked man and slew his brother; and experience tells us, that all men are so by nature, until, by faith in the Messiah, they are justified: and therefore Christ came in order to redeem mankind from their sins.—*B.* then mentioned Gen. xlix. 10, to shew that the Messiah had come; but the Jew explained this passage of David, and “to him shall the gathering of the people (in Hebrew, **דָּוִד**, nations) be;” he referred to the nations who payed tribute to David and Solomon. In the afternoon we removed to our new lodging. The visits from the Jews were less, but to those who came we told the purpose of our visit to this town, and what reason we had to think that we were right in believing Christ to be the true and only Messiah. In the evening again a great number of Jews collected together in our room, and also some Christians and several officers, who wished to attend our conversations with the Jews. Before Leib, the famous Jewish tailor, came, the conversations on our side were mere elucidations and explanations of some prophetic passages, to which the Jews listened, except that sometimes they made a few questions, which were answered; but as soon as he entered the room he pressed through the crowd, and, like a man who knows that he is wise, began and prated away for some time, boasting that he was not unacquainted with the New Testament, and had learned both the old and new philosophy. Then he expressed a number of his private opinions, which he gave out as those of the Jews in general, and put many questions; but as soon as one of us was going to object to the first, and to answer the latter, he again went on speaking. At last we were compelled to tell him, that he must either be altogether quiet, or dispute in an orderly manner. The subject of his dispute was this:—

*I.* That the Christians are wrong in saying, that the Jews are in the present captivity on account of their rejecting Christ; because also the Mahometans, Chinese, &c. do not receive

Christ, and yet they are not in captivity on account of it. And moreover, we have an instance that the Jews were once in captivity without having sinned at all; namely, in that of Egypt. Reichardt replied to this: Your comparison between the Jews and Mahomedans, or Chinese, will not at all stand, if we examine the matter. For the Chinese, as a nation, have never heard of Christ, and the Lord never revealed himself to the Mahomedans; but the Jews knew the true living God by revelation, and his promises to them respecting the Messiah, that he should come from them, and to them, and make them happy. Now if such promised Messiah, after his coming, was rejected by the Jews, this indeed was a great sin, and was to be punished severely, because they despised the great and unspeakable gift of God. 2. What you mentioned of the Jewish captivity in Egypt, before Moses brought them out, does not apply; every body, and all these Jews about me, well know, that Jacob and his children were not led into Egypt as captives; but that they went freely, and even gladly, to be preserved from the famine, under the care and protection of Joseph. But afterwards the children of Israel indeed sinned, and worshipped even idols, which was perhaps the cause that the Lord punished them and brought them under the bondage of the Egyptians.

*Jew.* They never were idolaters in Egypt.—Then we read Joshua xxiv. 14. and Ezra xx. 9. which silenced him. Another objection of the Jew was,

II. That the New Testament was not at all wanted, as the Old Testament contains all that is necessary for man to know, and is quite pure and perfect in its morals. The Jew did not wait for a reply to this supposition, but went on speaking, that a man following the precepts in it will become a good man, and hence he asserted,

III. That the sacrifices were of no great concern, and had not much to do with religion, because they were only an innocent ceremony, and God had instituted them in his law in order to

allow them something of what other nations round about them had; but to preserve them from idolatry, the sacrifices were ordered to be in a peculiar way.

B. and R. replied to this in turn; that sacrifices were not the invention of man, but an holy institution of the Lord himself, and had been before any man knew of idolatry; yea, from the time of our first parents, and had been observed by all holy and pious persons.

IV. No man can properly be said to commit sin by consequence of the fall of Adam, because the souls of men were all created at once in the beginning, and are thus united in perfect purity to the body when men are born; but the body, the source of all evil, gets the dominion over the soul, when it is not watchful, and makes it unclean by sin, till it subdues again the evil propensities and the power of the body. That the souls of all men were created by God in the beginning, he now would prove from Isaiah lvii. 16, "For the spirit should fail before me, and the souls which I have made".—*ונשמות אני עשיתי.*

R. This passage is nothing to the purpose, as it does not mention the time when the souls were made by God; all you can draw from it is, that God is the author of our souls, which I heartily believe with you. But as for your proposition, you are not able to prove it from the Bible.

The Jew then seeing that the Bible was not for him, said, You must prove to me in a demonstrative way, that I am wrong.

R. Well, we will do it by way of reasoning. Tell me, then, Is a corpse able to think or to act?

*Jew.* No.

R. Is it not the soul which must do this, and give it the power?

*Jew.* Yes; but—

The missionary is right, interrupted a venerable looking and learned old Jew; the body is only the instrument of the soul, and can do nothing without it.

R. And hence we may conclude, that, if we commit sin with our body, and know what we are doing or going

to do, the soul is chiefly the guilty part. Now, if we cannot think that a pure soul, as you say the souls of men are at first, can have in itself an inclination of thinking or doing wrong, and yet we find that all men are sinners, and no soul has as yet shown such a purity as you ascribe to it, we must of necessity believe that every soul must be impure in itself; and, as God has created the first man טוב מאד, we must and cannot but believe, that the fall of Adam and Eve has brought sin upon the whole human race. And even if it were allowed that the souls were not propagated by parents, but planted in perfect purity into an impure human body, they would yet partake of the sin of Adam, because all are infected by the body.

To escape the force of this argument, he maintained—

V. That the evil propensities or the impurity of our body did not arise from the sin of Adam, but because God had created the body in that state, and that therefore the body of Adam before his fall had not at all been different from ours, namely, mortal and sinful.

Becker. What then do you understand by, "God created man בצלם" and by אלהים?

Jew. Reason.

The old Jew said, Eternity.—When the first Jew did not at all agree with our explanation, R. asked him, Why, he said, that Adam was mortal before his fall?

Jew. Because every matter is of such a nature, that it cannot exist for ever, but must decay.

R. If this be true, tell me whether men after their resurrection will die again?

Jew. Yes, and will transmigrate into different bodies.

R. (Turning to the other Jews, and addressing them,) Friends, does any one of you believe, that your father Abraham, and all your holy forefathers, must die again, after they are once arisen from the dead?

Different cries of the Jews, No, our father Abraham, blessed be his

name, will live for ever in Gan Eden!

R. Take care, then, of this Jew, who has erroneous and pagan (Platonic) opinions, lest ye be deceived.

The Jew, however, would not give way, but maintained his opinion, which he had drawn from Rambam, (Maimonides.)

Jan. 30, Lord's-day.—As the market is in this country in many places kept on this day, we had no visits from Jews in the morning, and but few in the afternoon. One of those who came was much inclined to become a Christian. The old Jew mentioned yesterday, who is a teacher, returned the New Testament, with the Prophets, which we had lent him; but had no time to converse. The tailor had promised to visit us again, but did not come. Another Jewish teacher bought a copy of the Prophets. One Jew, to whom R. spoke, showing him passages in Genesis xxii., xxix., xxxi., xlviii., Jer. xxiii., replied, that he could not understand these passages without the explanation of Rashi, who is by many taken for a prophet, and therefore thought infallible. At this confession, R. showed him Is. xxix, 9, 12, which struck him, that he believed the truth of this prophecy with respect to themselves. Two boys, whom R. had caused to commit the ten commandments in Hebrew to memory, were fetched away by a woman, the mother of one, who gave to each of them a blow. They were unwilling to go away, seeming to like the instructions they received; but, being reminded of the fifth commandment, they obeyed. B. had at the same time a conversation with a Jew, who was very moderate and attentive. Two others with whom we spoke were rather perverse.

Jan. 31.—As we could not well stay longer in our apartment, we left Zychlin, and set out for Kutno, which is a pretty large town, and inhabited by 2,500 Jews. Before we commenced our work, B. showed his paper of permission to the Burgomaster, who desired us to go to the commissary of the county; but coming there, we could not see him, and

were told to come again the next morning.

*Feb. 1, Tuesday.*—We called several times at the commissary's, who was ill, and were at last told, that we might do all that was allowed us by the Government. So we began about twelve o'clock to distribute books, and after giving one to our Jewish landlady, another to her son, who is a learned young man, and two to a tailor, the news spread about very quickly, and we were soon fully engaged with the Jews till past nine o'clock in the evening. In this time we distributed about 260 tracts, and as we gave to some two, but generally only one, we may consider the number of Jews who were with us, at least 150. Late in the evening, when the tumult had ceased, we had a long and friendly conversation with three Jews, in the presence of several others. One of the former, referring to Isa. vii. 14, objected that the birth of Immanuel could be no sign for the house of David, if Christ was meant by it, his birth being so many hundred years later. B. referred them to Exod. iii. 12, and Isa. xxxvii. 30. To the former of these passages they objected that, Moses had no need of any sign, since God himself spoke to him; to the second, that the sign spoken of must take place before the accomplishment of those blessings promised in verse 31. This last observation is that of the commentator Rashi, whose commentary the Jew was obliged to fetch, before he could give it. There were also two who wished to become Christians, but manifestly from interested motives, wishing to be freed from taxes. The one wished to go for instruction into a place like the Roman Catholic cloisters, into which he might be received till baptism.

*Feb. 2.*—We had again visits from Jews, from morning till late in the evening. Both yesterday and to-day a number of females were among those who came for books. To-day, one female, who had already read some tracts, wished to have a Judeo-Polish New Testament, for which we asked two florins, (one shilling,) but she watched her opportunity, and took it

away without further ceremony. B. at one time addressed a number of Jews, and spoke to them on the subject of the Messiah, to which most of them listened with great attention. Two other Jews in a German dress, one of whom had been here in the afternoon, came again in the evening, to whom B. explained, 1. Who Messiah should be. 2. What he should do and suffer. And, 3. When he should come. One seemed impressed by the force of the arguments, and neither of them objected any thing. R. was in the mean time engaged with several other Jews, speaking about the same things. Both yesterday and to-day, the looks and conduct of several Jews satisfied us, that they were convinced of the truth. We gave one Testament to a Jewish teacher, and distributed 71 tracts among the Jews.

*Feb. 3.*—The Jews continued their visits, but not in such numbers as on the preceding days. The Jews which have called upon us in this town are not very learned, and therefore less proud and settled in their prejudices. They all behaved well, and for the greatest part listened attentively to our arguments for the truth of Christianity. Some Jews pleased us very much, especially one by trade a goldsmith, who seemed to be a true Israelite, and to seek the salvation of his soul. When he proposed questions, he did it to find the truth, and his conversation had almost the sweetness of a Christian brother. To-day also a number of boys came to repeat the ten commandments. In order to prevent the noise, and to make room for the grown up Jews; it came into our mind to tell every boy to go out, who was not able to repeat the ten commandments in Hebrew, and we promised tracts to those who had learned them by heart. This had a good effect. The boys went out, and many of them have since come back and repeated them perfectly. This rule is now pretty well known among the Jewish boys of the town, and those who have not learnt the commandments by heart, remain outside the door, lest they be examined and put to shame.

*Feb. 4.*—We had but few visits from Jews. Three persons came, wishing to buy a copy of the Old Testament in Hebrew, and some Hebrew tracts. But having none of the former, except for our own use, we could only let them have the Prophets with the New Testament. We have reason to think that they wished to have these books for the chief physician of the town, who is still a Jew, though his wife had been baptized on her death-bed, and was buried in the Roman Catholic churchyard. We were for sometime engaged with boys, and had afterwards a conversation with two learned Jews who had been here before. They had read a publication of Professor Tholuck, containing passages from Sohar, which we had lent to one of them before. One of the Jews said, “We see from this book, that we agree together in the points relative to the three divine persons, only we say, Messiah is not yet come, and you say that he is. Are you then sons of Abraham?”

*B.* We are not so according to the flesh, but we hope we are so by faith, as in Isaac, who was his son by promise, his seed shall be called.

We then entered into further conversation, proving to them that Messiah had come, against which they could only reply, that this must have been Messiah Ben Joseph, which point, however, they could not at all prove from scripture, though we pressed them to do so; and thus they left us.

*Feb. 5.*—The visits from the Jews began to increase about twelve o’clock. They came rather for books than to converse, for they seemed afraid of becoming convinced of what we said. Soon after, however, a number of Jews came with a spokesman, and this raised the spirits of those who were already in the room, in the hope that he would silence us. He began his speech by praising the Jewish people, saying what a wonderful nation they were; how they alone had received such beautiful commandments, &c.; but as for the Christians, they had no religion, and had even gone so far as to receive a Jew for their God! When he had

finished his speech, the other Jews gave their applause, and R. answered, “Friend, we worship the one true and living God, who is in heaven and is every where. That God has done much good to your forefathers, and revealed himself unto them, is true, but tell me have you kept all his commandments?”

*Jew.* Of course, as much as I can.

*R.* In making the limitation “as much as I can,” I suppose you confess, that you are not able to keep them all strictly?

*Jew.* Yes; and there is none who can do this.

*R.* Well, but you then fall under the curse of the law of Moses, which pronounces a curse on all who do not keep it. But I hope I can also convince you, that you have not even kept one of the ten commandments. Which is the first commandment?

*Jew.* Thou shalt have no other gods but me.

*R.* Do you keep this commandment?

*Jew.* Why not? I believe only in one God.

*R.* Well, but belief in God requires also love to him?

*Jew.* Yes.

*R.* And to love him more than all things besides him?

*Jew.* Yes.

*R.* Do you indeed love God above all things?

*Jew.* Yes.

*R.* I am glad to hear this, but I am afraid you are mistaken. Tell me, when you are reading your prayers, as you said before, you did six times every day, are your thoughts always directed to God, with whom you then speak; or, are they not sometimes elsewhere?

*Jew.* We have a rule, that we must first collect our thoughts before we read our prayers, and so I do.

*R.* You are very happy if you can always do this; but Jews, tell me, do you never see this pious man speak in the synagogue whilst the prayers are read?

(Several among themselves, shaking their heads, said, “He cross-examines strictly”—others smiled.)

*Jews.* Yes, we do, very often.

R. (To the Jew) And ought this to be?

The Jew would have excused himself, but R. mentioned again what the law requires; and that he, and all other Jews, must be condemned, if they had no other way of salvation.

*Jew.* But can the Christians keep all the commandments?

R. No, but they have a sacrifice for their sins in Jesus Christ, the true Messiah, the Son of David; and when a Christian believes truly in Messiah, he becomes quite a different man, so that he loves that which is good, and does no sin wilfully.

*Jew.* Your Messiah is dead.

R. Yes, he was so, but he is risen from the dead, and lives now for ever, and will come again as Judge.

Some passages were then shewn to prove, that Jesus is Jehovah, and was known as God to their forefathers. The Jew was at length quite silent, and listened quietly during the rest of the day.

In the evening, several Jews stood before the house, and were invited to come in. They did so. R. asked them, "In what way, my friends, do ye think the true Messiah will come?"

*Jews.* In the clouds of heaven.

R. And whom do ye call Messiah?

*Jews.* Meshiach, ben David. (Messiah, the Son of David.)

R. Is it true, that ye believe what ye have spoken?

*Jews.* Certainly.

R. If then Messiah must come in the clouds of heaven, as you believe, as the prophet Daniel said, and as I, like you, believe, tell me, how did he get into heaven? because you say, he is the Son of David, and as such he must have been born here on earth, because in heaven no children are born?

The Jews smiled, and said, they were but little learned, and could not enter so deeply into this subject. Then, of course, the true history of Christ was related and explained to them at large.

Soon after this conversation, about twenty Jews collected together in our room, among whom were some learned persons, who had prepared themselves

for a dispute, and proposed a number of hard questions, as they called them; but, through the grace of God, not one of them was left unanswered; so that it was clear the truth was on our side. The substance of our conversation was about the birth of our Saviour, and his person; the number of false Messiahs who had appeared; circumcision; about the law of Moses; original sin, and the time of punishment in hell. The time of this conversation was about two hours, so that it is not possible to write down every word which passed.

Whilst R. was engaged in this conversation, B. was engaged in another with several other Jews, who listened attentively to the reasons given for believing that Messiah has appeared, that he is both God and man, and that he has suffered for our sins. The number of Jews present at the several conversations to-day, amounted to at least fifty or sixty.

*Lord's-day, Feb. 6.*—We had but few visits from Jews, they being engaged in the market to-day. Anticipating this, we accepted the invitation of the German Protestants, to have divine service in their chapel. They assembled in a large number, and R. preached to them on John iii. 16.

*February 7th, Monday.*—As we have distributed a great number of German books, there being many Protestants in this place, we had a visit from a stage-player, who begged the loan of a book. To-day the Jewish tailor, from Zychlin, called on us. B., who had argued with him, when at Z., about the great change, which took place throughout nature, by reason of the sin of Adam, proved the same to him by a passage from Sohar, in which it is said, on Gen. i. 27, Man was created after the image of God; that is, because after the fall this image was altered from that heavenly image, and they were, as it were, changed, so as to become afraid of wild beasts. The Jew then gave up the point, but produced again his former objection, that Christ had not delivered mankind. "If he had (said the Jew,) why did he not shew this in any of those who believed in him? Why

did he not say, "Thou, Paul, &c. shalt live for ever and not die?"

B. shewed him, from the sufferings and troubles of Paul, that death was a great favour to him after such a troublesome life, and added, that "as in Adam all die, so in Christ shall all be made alive." He then touched again on his favourite subject, the transmigration of souls; but was too much in haste to hear our answer, as he was anxious to finish his business in town. This evening a Jew and two Jewish youths, from another place, came to hear what we had to say. On being asked what they knew about the Messiah, they replied, as usual, that he would come either when they were all good or all bad. At present they were neither the one nor the other, and therefore he did not come. B. proved from *Psa. xiv.* and *Isa. lxiv.* that all men were bad.

*Jew.* This refers to those times in which the prophet was living.

B. Then it may be said that nothing refers to our time, and also that the promises refer to those times.

*Jew.* No, we may take them to us.

B. But are we good? Can you say that you are good?

*Jew.* No, I am not.

B. Do you know others who are?

*Jew.* There are many Rabbies, who are pious men.

B. What is it that makes them good? Do you think, their much studying? Certainly not.

The young man then wished to prove from the Talmud, that the world is upheld for the sake of the righteous. B. desired him to prove it from the Bible, as we did not believe in the Talmud, and also to prove what he had said of the condition under which the Messiah should come; but he could do neither the one nor the other.

*Jew.* The Talmud was given by God to Moses.

B. asked, where the Talmud was written? and then, as the Jew was not able to answer, told him, that it was written by uninspired men, and therefore we do not believe it, nor receive any proofs from it; moreover, if he argued with us, resting on the authority of the Talmud, we might as well

prove our statements to him from the New Testament, the book of the New Covenant, of which God spoke by the prophet Jeremiah; and opening it and shewing him the first page of the Gospel of Matthew, the Jew shut it again, as soon as he saw of what it treated, and would not look into it any more. The elderly Jew, who came in at the same time with the two young men, opened a book lying on the table, and finding that it was the Old Testament, in Hebrew, said to another Jew, with astonishment, that is the same book which we have! Then turning himself to R., he said: Do you believe in this book?

R. Yes, for it is the book of God.

*Jew.* Shaking his head, but do you understand it?

R. Yes, we have learned both to read and to understand it.

*Jew.* Pray, who is your God, whom you worship?

R. The one true and living God, who has created heaven and earth, and who said to your forefathers: (quoting in Hebrew,) "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but me."

*Jew.* I wonder to hear this, for I always thought that you had a different religion; but now I see, that you and we Jews believe in one and the same God. Pray, for what purpose, then, are you here?

R. To stir up the Jews, to make themselves better acquainted with the Old Testament, and their own religion, and to prove to them that the true Messiah, the Son of David, is come already.

In the mean while, a Jew, from Kallo, entered the room, who said, that he had been told that he might hear much news from us, and having listened a little to the conversation, in which R. was shewing to the Jews, from the prophets, when and for what purpose Messiah should come, he asked who Messiah was?

R. Jesus of Nazareth, the Son of David.

*Jew.* (With great contempt.) That Jesus of Nazareth who was put to death on account of his crimes?



R. (Very gravely.) Yes, Jesus of Nazareth, who was put to death, but not for his crimes, for he had none, but to be made a sacrifice for our sins. You, my friend, do not at all know the true history of our Messiah, and what you know of him comes from a book full of lies, called Toldoth Jeshu.

Jew. Yes, that history I have read twice, from a manuscript, which came into my hands, and which I intended to copy for myself; but I have also read a Polish book, called "Evangelium, (meaning the New Testament,) where I found nearly the same.

R. I beg your pardon; there is a great difference between them. Toldoth Jeshu was written to defame and scandalize the character of Jesus; and the Evangelium was written to prove him to be the true Messiah. Moreover, the first is a false, but the latter a true history; for this was written by his disciples, who were eyewitnesses, and at a time when many persons were still living, who might easily have exposed it, if it had contained a falsehood; but as for your book, it was written by a man who did not dare to give his name, and perhaps a thousand years after Christ. Then we had a long dispute with the Jews, and proved to them that their book was not worth reading, as it contained direct falsehood. At this time the Jewish tailor, from Zychlin, entered the room, and was going again to show off his learning; but the poor man was quite intoxicated, so that even the Jewish boys in the room sneered at him, and the older Jews requested him to be silent, and to speak nothing. This grieved him so, that he left the room, saying, "Your Christ shall not, and can never be my Messiah!" After this, the Jew from Kallo asked what answer he should give, if the Jews in Kallo should ask him about us?

R. You may say that you have spoken with two Christians, born of Christian parents, whose object it is to prove to the Jews, from the Old Testament, that Messiah must have come already, and from the Old and New Testaments, that Jesus of Nazareth is the true Messiah, who appeared first to

make an atonement for our sins, and who will come again in great glory to judge both the quick and the dead.

Having received this answer, and, at his own request also some tracts, he left us.

Tuesday, Feb. 8.—This morning, a Jewish factor was with us, who is much addicted to brandy, and confessed that this morning he had drunk already thirty glasses. We warned him of the danger of his evil way, and exhorted him to repent. To leave off from drinking, he said, was impossible for him, though he knew he should be beaten for it in hell. A Jew from another place called, and asked for books. He had read the New Testament, and seemed convinced of the chief things contained in it; at least he did not much contradict what we said. Another Jew, who was with him, seemed to be farther from the kingdom of God. In the evening, the two youths who were here last night, called again. The one with whom B. spoke last night, and who would not even look into the New Testament, would now have accepted one; but our stock was exhausted, and we were waiting for a fresh supply from Warsaw. He listened more attentively to the proofs advanced by B. than he did yesterday, and accepted willingly of several tracts; and so did the other, who attended to a conversation which R. had with another Jew, the same who made such a long speech for the Jews on Saturday afternoon. To-day he endeavoured chiefly to prove, from Ps. xlv., that the Jews, though they were in captivity, had not forgotten God; and on the authority of this Ps. they could still say, verse 17, "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant," &c.: and verse 22, "Yea, for thy sake are we killed all the day long." To which R. replied, that these passages could not *now* be applied to the Jews, because it could be seen from daily experience, that the Jews do transgress the commandments of God. The rest of the conversation was about the offices of the Messiah.

Feb. 9.—Two Jews of this town,

accompanied by one from another place, called on us and said, they had brought with them a learned man, who would like to converse with us. The learned man then said, that he was well versed in the Talmud, but on being asked whether this was the case with respect to the Old Testament, he said no; for there he was not at all at home. He was, of course, reproved for this negligence, in laying aside the word of God, to adhere to the words of men. When the terms of expression we used as to the Bible, and the Talmud, had been fully explained and proved to him, he conceded at last; but could not agree with us that the Talmud was a book in reading which one ought to be cautious of being misled, till we produced instances in which the Talmud contrives to make excuses for the crimes of Reuben and David, &c. On hearing this, another Jew, the brother of the learned man, who was also here on Saturday evening, when he was the spokesman in the presence of a great number of Jews, said, "This is indeed a fault, but on that account we must not reject the whole." No, said R., but "we must well consider whether what the Talmud says agrees with the Bible or not; and at the same time we must be well acquainted with the Bible, in order to know where the Talmud differs from it." Now when the strange Jew was still cavilling, his brother said to him, "Ah, this is of no great consequence, but the Missionary gave me a difficult question last Saturday, which has occupied my mind all this time. He said, If the souls of all men, as I asserted, were created by God in perfect purity, at the time of the creation of the world, and at the birth of a man one of them is put into the body, whence comes it that the body, which is nothing but a piece of clay, and totally the instrument of the mind, always gets the dominion over the soul, so that there is no man whose soul has ever subdued the body and remained quite pure?" The poor man seemed to be quite troubled upon this subject, as it overthrew the whole of his system; and it

made him almost convinced of all we said. He proposed some other questions about the reign of Messiah, and the prophecies in Isa. ii. which were answered. This Jew is of a reflecting mind, and seemed to have learned much by observing the various characters of men with whom he had had to do. May the Lord instruct him further, and bless to him what he heard. It is very remarkable that almost every Jew, in contradicting us, lays hold on those passages which speak of a general conversion, and of universal peace under Messiah, and says, as these passages have not been fulfilled in, and under Jesus, he cannot be the true Messiah! In the evening we received the Hebrew and German books which we expected from Warsaw.

*Thursday, Feb. 10.*—Many persons, especially Germans, came for books. The silversmith mentioned above, who had bought a New Testament, came and asked how he could reconcile that Christ was born and died under the reign of Herod, as it was expressly said, that Herod died soon after the slaying of the infants. We told him there were two Herods, that the one was king of Judea, and the other tetrarch of Galilee. He affirmed that the Jews had been the most learned people in the world; to which R. replied, that this was on account of the revelation which they received from God; but that they have also been the worst people, in not obeying the commandments of God. But how ignorant people may become the most learned, when God reveals himself unto them, may be seen in the Apostles, who were primarily illiterate men; but after they had received the gift of the Holy Spirit, they began to teach all the world, and to compose writings which the most learned men delight to study. Yes, said the Jew, I have found in reading a little in the New Testament, that they were very stupid; for when Christ had wrought the miracle with bread, they asked again the second time, "Whence shall we take bread?" Then the tailor, from Zychlin, entered the room, and interrupted the conver-

sation, saying, that though we had desired him the last time to go away, yet he would take leave of us: but he seemed again partly intoxicated, and did not speak very intelligibly. In the evening we had divine service in the German Protestant Chapel, where a large congregation of at least 200 Germans, and several Jews, were assembled, to whom B. preached. Late in the evening, several Jews from Krasniewicz called for books. They seemed not to be ignorant, but wishing to travel home that night, they were in great haste. On speaking of the Messiah, the conversation turned on

ספר תלדות ישוע; (the false book of the history of Jesus;) B. refuted it, by shewing that it was written at least several hundred years later, that it was anonymous, and that the queen, Helena, lived at a period later than the book mentions; at which one of them sighed. They accepted willingly of Tract, No. 8, and the Key to Toldoth Jeshua.

*Friday, Feb. 11.*—Several Germans called, partly for books, and partly to take leave of us. Among these were also a number of children who had come to us twice a-day for religious instruction, and were now quite grieved when they saw us going. Before we started from Kutno, several Jews came around our waggon, to whom B. read a part of Isa. xlv. shewing them how the Jews were the witnesses of God, even in the fulfilment of his promises and threatenings, and admonished them to pray for the out-pouring of the Holy Spirit promised in that chapter. We left Kutno, and arrived at Krasniewicz, but finding no fit place to stay, the public-house being burnt down, we set out for Klodawa.

*Saturday, Feb. 12.*—This morning an opulent Jew, from another place, whom we saw at Kutno, called on us. We entered into conversation with him, but he was neither learned, nor very willing to enter into the subject of religion. He spoke much of the knowledge of God as the Creator, but B. told him that it was good and necessary to know him also as the Redeemer. B. attempted several times

to turn the Jew's attention to Gen. xlix. but he seemed as if he did not understand the passage. Then came some boys, and afterwards also several grown up Jews, with whom we had conversations. One seemed to believe every thing we told him; another borrowed a copy of the New Testament, after having read a part of it with eagerness. A third objected that Jesus could not be the Messiah, because he did not reign over the Jews on earth. A Jewish lad came and asked a book for the rabbi, who would write an answer to it. We sent him No. 8. A Jewess, in whose house B. had been to inquire about a Jew, whom he knew, came to see whether she could sell us some wine, though it was their Sabbath. B. preached the Gospel to her, which she heard with some attention, and accepted also of a book for Jewish women.

(To be continued.)

#### DOMESTIC.

##### ANNIVERSARY SERMON AND MEETING.

THE Annual Sermon was preached at St. Paul's, Covent Garden, on Thursday evening, May 5th, by the Rev. George Hamilton, M.A. Rector of Killermogh, Ireland. His text was taken from the prophecies of Jeremiah, chap. xxxii. verse 42. The collection after the sermon amounted to 65*l.*

On Friday morning, May the 6th, the Anniversary Meeting was held at Freemasons' Tavern, Great Queen-street, and was more numerous than ever. Sir Thos. Baring, Bart. M. P. as chairman, opened the meeting. The Jewish children were introduced, and were addressed by the Rev. Basil Woodd. Having sung a Hebrew hymn, they were dismissed, and an abstract of the 17th Report containing much encouraging matter, was read by the Rev. C. S. Hawtrey.

The following Resolutions were

then moved and seconded, and adopted by the meeting.

On the Motion of the Hon. and Right Rev. Lord Bishop of Lichfield and Coventry, seconded by Lord Rocksavage,

RESOLVED UNANIMOUSLY,

I. That the Report, an abstract of which has been now read, be adopted and printed, under the direction of the Committee, and that this Meeting again unites in thanksgiving to the Almighty for the continuance of his blessing on the exertions of the Society.

On the Motion of the Right Hon. Sir G. H. Rose, seconded by Professor Tholuck,

RESOLVED UNANIMOUSLY,

II. That the feelings manifested by the Jews wherever access has been obtained to them, together with the sympathy manifested toward them by Christians, when considered in reference to what the Scriptures describe as preceding their national conversion, afford pleasing indications of the Society's proceedings being in strict accordance with the designs of Providence toward this wonderful people.

On the Motion of the Rev. C. Simeon, seconded by the Rev. Mr. Dwight,

RESOLVED UNANIMOUSLY,

III. That this Meeting views the opening of Asylums on the Continent and in America, for the employment and support of converted Israelites, as an indication that the necessity of such a provision is beginning to be felt, and as an additional proof that a disposition favourable to Christianity has been excited amongst the Jewish nation.

On the Motion of the Rev. J. W. Cunningham, seconded by the Rev. J. Hatchard,

RESOLVED UNANIMOUSLY,

IV. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, and Committee of this Society, and that the Officers be re-

quested to continue their services; that the thanks of this Meeting be also given to the Rev. George Hamilton, for his excellent Sermon, preached at the parish Church of St. Paul, Covent Garden, and that he be requested to allow it to be printed with the Report; and that the following gentlemen be the Committee for the ensuing year, with power to fill up their number:—

General Neville  
W. Lardner, M.D.  
Messrs. J. Barry  
H. C. Christian  
W. Jenney  
W. Leach  
J. Mortlock  
H. Stevens  
J. Bayford  
J. S. Brooks  
W. Harding  
G. T. King  
E. J. Longley  
F. Paynter  
H. Symes  
J. Taylor  
E. Wyndham.

On the Motion of the Rev. G. Hamilton, seconded by the Hon. Mr. Noel,

RESOLVED UNANIMOUSLY,

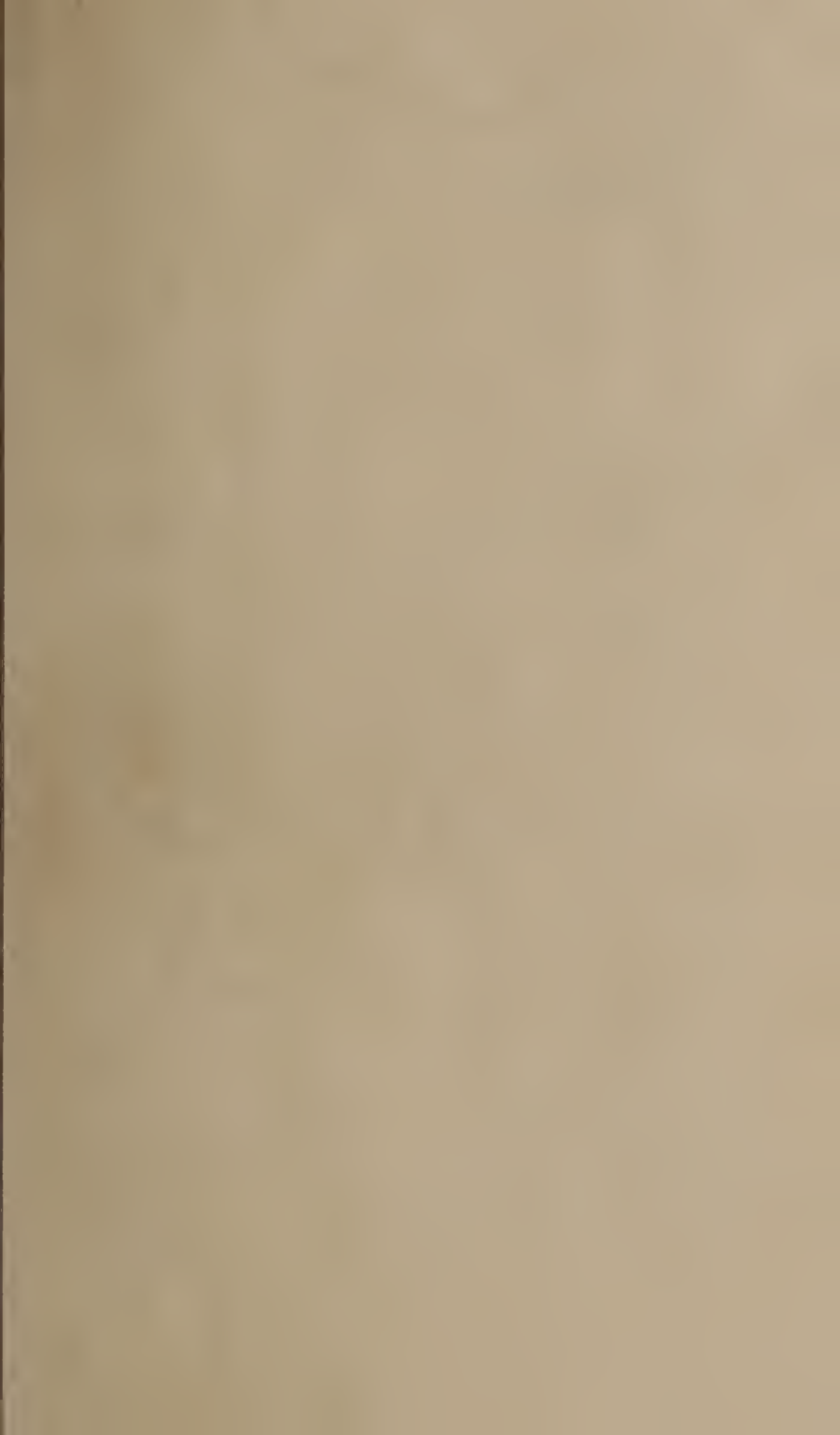
V. That the thanks of this Meeting be given to Sir Thos. Baring, for his able conduct in the chair.

|                                                          |       |   |    |
|----------------------------------------------------------|-------|---|----|
| Two days Sale of Ladies' Work . . . . .                  | £230  | 0 | 0  |
| Collected after the Sermon by Rev. G. Hamilton . . . . . | 65    | 4 | 5  |
| Collected after Meeting                                  | 88    | 0 | 6  |
|                                                          | <hr/> |   |    |
| Total                                                    | 383   | 4 | 11 |

The income of the Society for the past year was 13,715*l.* 2*s.* 1*d.* exceeding that of last year by 1,289*l.* 1*s.* 5*d.*

SUBJECT of the Typical Lecture at the Episcopal Jews' Chapel, on Sunday Evening, the 29th of May, was—THE GOLDEN CANDLESTICK.

\* \* \* The Editors of the Jewish Expositor acknowledge the receipt of £3 from A. H. by the hands of the Rev. S. G. GARRARD, which shall be applied to the purpose for which it is given.—The List of Contributions to the London Society will be given next Month.

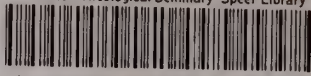


**For use in Library only**

**For use in Library only**

I-7 v.10  
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8154